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The Christian Century

Volume XX

CHICAGO, ILL., NOVEMBER 19, 1903

Number 47

EDITORIAL

THE ART OF READING.



THERE has been no period in the history of letters when men and women of every grade read as much as at the present time. There is not a class in the community that does not read freely and easily. Illiteracy is for the most part unknown, even in the crowded centers of our city life, and the country districts are much more intelligent proportionally than is the city. The materials which come from the press in these days are a perfect Niagara of newspapers, magazines, reviews and books. One gets a glimpse of the immense amount of reading indulged in by all sorts of people when he travels at any morning or evening hour on one of the suburban trains or street car lines in a city like Chicago. And the character of the literature rises with the lateness of the hour. A seven o'clock train will be filled with people reading, almost without exception, a certain newspaper which has the character of yellow journalism, which is least regarded by thoughtful people. An hour later the papers in the hands of the passengers are of a totally different sort, but in both cases the people are eagerly reading the morning news. Almost every home bears witness to the newspaper and magazine habit. When materials of this kind are within reach of the most limited purse it is the expected fact and hopeful sign that much excellent literature is used.

At the same time it may be affirmed with a certain degree of confidence that the fine art of reading is going out of fashion. No one can be counted a reader who is a mere devourer of the current newspapers or magazines. Perhaps this is after all only one form of dissipation, and probably no habit is more fatal to concentration and enrichment of mind than that of wasting time over the ephemeral productions of the day. This is also unhappily true of a very large per cent of the books which are published to-day. It seems to be the plan of the publishers to accept practically everything which is offered for printing upon some terms, and to trust to luck, and to that fourth or fifth book which is going to be really serviceable and popular. Any one who undertakes the somewhat ungracious task of the book reviewer knows how much must be passed over in the attempt to find now and then a really readable and serviceable volume. This makes it the more necessary that the habit of reading judiciously should be formed early. Many people waste their lives reading every day, but rarely reading well or profitably.

It is worth while then to ask what it is that constitutes a well-informed person, so far as reading may give information. A recent utterance of Dr. Robertson Nicoll, perhaps one of the best judges of literary merit, is worth repeating. Of course it will not be expected that an ordinary reader will acquire the enormous intellectual possessions of a Macauley or a Johnson, still much can be done by even the most ordinary life. Dr. Nicoll says that a good reader at middle age "will have read a fair share of the greater books in English literature, and some of them well. He knows, for example, Shakespeare and Scott with as much familiarity as to be able to know where he is when a page is open.

He has selected and mastered some of the poets and a few of the novelists. One hundred books carefully read have introduced him to the masterpieces. Among these he has made special friends."

This means that no time can be wasted, that each day's reading ought to have a definite purpose, that the newspapers and magazines will be useful additions and helpful servants, but not masters and spendthrifts of time that is too precious to be thrown away. It means also that there will be a certain choice and loved group of books that may be called old friends to which the reader will come back again and again for inspiration. Unfortunate is he who cannot say with true emphasis that he has some few and fast friends in the realm of books. The choice of these books will vary with temperament and disposition. They may include Dante, Shakespeare, Scott, Goethe, Hawthorne and Lowell, or they may be of the more massive sort, like Calvin's Institutes or Blackstone's Commentaries. It matters not so much what the books are. Any volumes which have served a friendship for ten or twelve years are worth keeping and quoting. "The books that awaken the activity of our truer selves should be our favorite books."

"LEST WE FORGET."

THANKSGIVING DAY is an institution peculiarly American. It came forth from the heart of a people who had been exercised in the harder virtues and schooled in the severest discipline. Life for them had been stripped of all its tawdry and superficiality. They were concerned not with conventionalities, nor with show and pretense, but with the things which were real and abiding. They sought freedom from man's tyranny, but not from God's authority. The great reality to them was God. Upon Him they depended and to Him they looked for guidance. They believed that He was just as surely leading them to their promised land as ever He did His children of old.

It is not the people who are clothed in soft raiment and who are fed upon the most delicate viands, in whose life the flower of loving gratitude gives forth the most delicate fragrance. In the homes of the lowly, the simple-hearted, the great-souled, do we find appreciation and responsiveness. Great material prosperity carries with it grave dangers; the danger of forgetting God and our duty to our fellow-man. So many things we take as a "matter of course," as if they were due us, having overlooked for the moment that we are the children of grace, and if simple justice were meted out to us we would have little of which to boast. A man accumulates a fortune, writes a book or constructs some great building, and his whole attitude is "Behold what I have done"; "This is the work of my brain," or "This is the product of my genius." Ingratitude is the sin of the many; it is one of the sins that we too easily forgive ourselves. One of the distinguishing characteristics of the true and genuine Christian is his sense of gratitude and appreciation; not only towards friends who are kind to him, but toward the Infinite Spirit of love and goodness, who is the giver of every good and perfect gift. As a nation we boast of our greatness and of our achievements, but "Lest we forget, lest we forget," should be sounded in our ears. The simple virtues—honesty, sobriety and sincerity—which were so dear to our forefathers, must not be lost sight of in the rush and struggle for place and power. We need to turn back at this season and read again the story of the Pilgrims and let their deeds of heroism and courage nerve us for the great problems which must be settled and "settled right" in the next few years.

The Minister and the Theatre

By
Amelia Bingham

[The Ministerial Association of the Disciples of Christ in interest to Christian workers. From time to time members of problems are invited to the meetings of the association with a view their ideas upon matters affecting civic and religious life and thought. The editor regrets that no record was kept of the interesting series

Chicago meets every Monday for the discussion of questions of different churches or men and women interested in social and other to presenting to its members something of their experience and thought. It was such a meeting that Miss Bingham addressed. of questions and answers that followed the address.]

I FIND myself in a peculiar position this morning. I feel quite like the young man in my play, when he says to the lady, "I love you. I don't know why I love you, but I do." I am here. I scarcely know why I am here, but I am here; perhaps, first, because I am honored to have your invitation to be here, and again because I did not have the courage to say "no" when given the opportunity to meet, face to face, a body of ministers whose teachings reach far out over this vast country, feeling it my duty to endeavor to be of service to the fellow players of my profession—a profession much abused and misunderstood; made up of men and women with hearts and souls, who are just human beings after all, and no better, no worse than those of any other profession. Do not imagine I am here to sing the praises only of our people, for you and I know we have much that is bad among us, as in all other walks of life. We are servants of the public, always before the public. The bad is always recorded in big headlines in our press with the least provocation, but the good deeds are seldom heard of. If a divorce case comes up in stageland great sensational headlines appear; whereas like events occurring in private circles are reported in the same paper in a space so small you or I can scarcely find it. Then, too, we must confess we have a class of men and women who, if in private life connected with a scandal, immediately rush for the stage. And they always find managers ready to engage them, feeling that they will bring money into the box office from the standpoint of curiosity. Then, too, young men and women from wealthy families with position, often, through their vanity, think it great sport to go on the stage; with never a serious thought, not realizing ours is an art demanding hard work, patience and determination. They are not willing to make the sacrifice and their careers are usually short-lived. Again, on the other hand, we have hundreds of good men and women, husbands and wives, sons and daughters, Christian men and women—for the most part Catholics and Episcopalians, because those churches make our profession welcome, and they are Christians, with just as strong love for their homes and dear ones as any people on earth. That there is a bond of sympathy between the church and the stage; that the Actors' Church Alliance is doing much to strengthen that bond, cannot be denied.

I have just had the pleasure of reading an article by Ivan C. Waterbury, "Shall We Look to the Stage for Our Preaching?" No, emphatically no. That we dare not do. If we did our theaters would be empty. The church must preach, the stage must entertain. That each, in our different ways, works with one object, is true. Your audience goes to the church to be taught, to hear the Bible and its truths; our audience comes to the theater to be entertained. Usually it is composed of women worn out with the monotony of domestic cares, looking for pastime; men who have worked hard in the banks, the shops, the offices, all day fighting, with the never-ending money grind, the problem of life, and when night comes, wanting to forget. They want recreation—we must amuse them, please the eye, paint pictures of the joys and sorrows of other people so cleverly that they forget themselves. In "The Darling of the Gods" we picture the beautiful flowery Japan—the types of men and women there. Fitch, in his society plays, which have made him so famous, depicts to you a frivolous, foolish, often cruel class of people, but never fails to teach a moral. You must leave the theater thoughtful, often sorry and depressed, sometimes with tears in your eyes, however hardened, and with sorrow in your heart for the weaknesses of human nature. That is how we teach our lesson to a class of people the church cannot reach, because many of these same men and women will not enter the doors of the

church. That the theater does so much good is to my mind proven conclusively when I read my own mail. Letters upon letters I could tell you of, if I only had the time. One woman wrote me about "The Climbers": "Your house should be crowded at every performance. If it was, there would be fewer dishonest men and divorce would be less frequent." A minister wrote regarding "A Modern Magdalene"—twenty sermons in one: "Miss Bingham, perhaps you have never looked upon yourself in the light of a preacher, but after witnessing your performance to-night—the sins and sufferings of poor Katinka—I cannot imagine any one leaving the theater without being impressed with its great moral lesson. Those who do not accept it from that standpoint are people who are not willing to have the truth told to them."

You will question the necessity of picturing fallen men and women upon the stage. Everything must be by contrast. An artist takes my picture in a light gown; he invariably places a dark or black background. We cannot have all good people in our stage picture, because we could not paint the picture effectively without good and evil. A minister cannot always tell his people how good they are, and paint only heaven to them. They are only grown-up children and must be scolded occasionally, or he would not be doing his duty. This task for that minister is not so pleasant, I dare say, and I assure you it is much easier and more agreeable to play the pretty parts, always doing good. But, alas, life is not all pretty and good, and in art we must endeavor to be true to life.

God forbid that I should ever live in a country without churches. God forbid that I should ever live in a country without theaters and books! For at this day and age, when many of our people have so much leisure, and require so much amusement and diversion, I tremble to think of how much worse that time could be spent than in witnessing the artistic presentations the theater offers to-day, representing different historical periods, different countries, different modes of life, the manners and customs of various nations, different styles of dress, different types of men and women, portraying all the emotions of the human heart in the midst of song, laughter, joy, sorrow, suffering and music.

"A place for everything and everything in its place," is an old lesson taught me whilst I was in a Methodist seminary, and it will always remain with me.

I do not approve of Sunday performances, and I know many of my sister and brother professionals feel as I do, but we are not able to control these things always, being governed by the theaters in which we are playing at all times. I do not approve of ministers making a practice of going to the theater regularly, because of the example, yet I believe it their duty to go to certain plays occasionally for their own enlightenment, so that they may keep in touch with all classes of humanity. You must know evil to avoid it. You must know evil to teach its effects.

The honor of this opportunity to talk with you, I appreciate, and if I have interested you in our profession, my visit has not been essayed in vain. Before saying good-bye, I want to extend an invitation to you to visit me upon the stage during a performance, when I come to Chicago again. You will find my company and my stage managed quite like any well-regulated home, and ruled by discipline, deportment and courtesy. Come some day and see for yourselves—we will make you welcome.

It is hard to feed people whose appetites are capricious. Hunger is the best of sauces. "Blessed are they that hunger and thirst after righteousness, for they shall be filled." Do you hunger for divine righteousness, or are you satisfied to sit at the world's banquet table?

The Programme of Christ

By Professor
H. L. Willett

THE purpose of the Gospel of Christ is to produce character and not a mere state of formal pardon. There is a sense in which the issues of obedience to our Lord in faith, sincere penitence for sin and baptism may be set down as forgiveness, the gift of the Holy Spirit and eternal life. All these possibilities are implicit in the first steps of the Christian career. But this is only a portion of the truth. Pardon is a formal term which signifies the blotting out of the record of sin held against the sinner. It is the promise of our Lord that no such menacing indictment shall stand against one who has entered into the new life. But pardon is only a negative possession. It is much to the man bearing the load of a guilty conscience to know that he is no longer to rest under its terrors; it is much more to realize that the means of securing peace of mind are found in the acquirement of the Christian character, which now becomes the greatest enterprise of the believer. Faith and obedience constitute the entrance into the kingdom; but one's presence there must be justified by conduct and character becoming a citizen. It is much to have achieved birth, but of vastly greater importance is the living of a new life. It has been said, not without significance, that one book of the New Testament, the Book of Acts, is devoted to the method of becoming a Christian, but that twenty-one books, the various Epistles, are devoted to the subject of Christian growth and the attainment of the spiritual life. It is scarcely possible to put the matter quite so baldly, for it must be remembered that the Gospels, containing as they do the teachings of our Lord, are the greatest of all documents for Christian culture. But the relative importance of the beginnings of the Christian life and the quest of perfection are hinted in this statement.

The model and inspiration of the Christian is the life of Christ. In the study of his character the believer will have in mind both the life of Jesus as it was displayed during his ministry of lowliness and suffering on earth and that exalted and imperial life which he lives to-day. It is much to be familiar with the narratives of our Lord's earthly ministry so that one feels an intimacy of knowledge with each fact and quality of his life; it is of even greater importance to remember that he who once had not a place to lay his head is now the Master of the Universe, and has exchanged the cross of suffering for the throne of power. To use the fine words of Mr. Ruskin, one imagines our Lord in the fullness of his power "filled like a cloud with the victor light, the dust of principalities and powers beneath his feet, the murmur of hell against him heard by his spiritual ear like the winding of a shell on the far-off sea shore." Yet all the qualities that were his on earth are his in heaven save human limitation, and those qualities remain the imitable virtues of the Christian life. The faith of Jesus must be ours; his humility our true pride; his beauty of spirit the garment of glory we seek to wear; his serenity the peace that fills our souls; his anger our just and hot indignation against the evils that deface the world; his sympathy the outstretching of our hands in help; his patience the quality by which we suffer and are strong; his forgivingness the measure of our pardoning love; his prayerfulness the secret of our speech with God; his fullness the inspiration of our health of body and soul; his joy the gladness of our redemptive lives; his obedience the childlike watchfulness with which we seek the Father's will; his power the might by which we are strengthened in the inner man. The Christian will seek with Paul to apprehend that for which he was apprehended by Christ Jesus; with Peter, he will add to his faith, courage, knowledge, self-restraint, patience, godlikeness, brotherly kindness and love; with John he will seek to know God, the only true God, and Jesus Christ whom he has sent, discovering with delight that this knowledge is life eternal.

These graces and perfections the Christian will acquire not by his own strength but by the imparted life of Christ

and the resident power of the Holy Spirit; that divine assurance which Jesus gave to his disciples that they should receive the Holy Spirit, who should lead them into the fuller truth and show them things to come, we may claim to-day. All the possibilities of the divine life are open to any follower of our Lord. There is limit to the growth in stature and the development of physical strength. The boundaries of knowledge are set in wider, though not less definite spaces. But to spiritual acquirements there are no limiting frontiers. No pillars of Hercules with their enfolded blazoning, "*Ne plus ultra*," baffle him who sets out to reach the utmost regions of the higher life. Guidance is granted him through the disclosures of God's will in the Holy Scriptures and the insight which the Spirit affords. Power is his through the imparted life of Christ, and time is his, for time and eternity alike belong to the child of God. He who has attempted in the strength of the eternal Spirit to climb up along the world's great altar stairs to God, finds that ascending road growing easier and brighter unto the perfect day. There are no limits to Christian perfection save those which we ourselves may set. If the ideal of Christ's life seems far away and unattainable it is only because our wills are unresponsive to the call to be perfect as our heavenly Father is perfect. For this perfection eternity affords us time, and that which we may hope to become after while we may begin to become to-day.

But Christian character is not an end in itself. It is no more the purpose of the gospel that men should be holy for their own sakes alone than that for selfish ends they should be rich or educated. The call of Christ is to a service which is redemptive and unselfish. Christian life cannot consist in the possession of useless virtue, but in the acquirement and bestowal of redemptive power. That for which Jesus taught his disciples to pray, the coming of the kingdom of God and the realization of the divine will on earth, can only be brought about through the activities of his followers. He has no other way of getting the kingdom organized in the world than by the ministries of his people. The world must be brought to know God through the lives and activities of men and women who are themselves the embodiments and proclaimers of the life of Christ. In this way alone can the Incarnation become not a mere fact of history but an actually realized and universal experience. This means that no Christian can live the life of his Master alone. Seclusion and aloofness are impossible, for the kingdom is a social force and men have duties to each other. One dare not purchase quietness either by apathy or by isolation. When Faurel wrote urging Calvin to come to Geneva he sounded the note of clear and insistent Christian duty. "I perceive," said he, "what it is; you are wrapped up in a selfish love of leisure and books. May God's curse rest upon these studies if you now refuse your aid to his church in its time of need." There are Christians who build a wall round their own little garden of culture where they may sit secluded from the tumult and the pain of common struggling humanity. The dreadful warning spoken to Paracelsus comes true in their case: "There are strange punishments for such."

There is great joy and satisfaction in finding oneself in a large and rewarding employment, whose ends are the highest in the universe and where one touches shoulders with God. Mr. Bernard Shaw has recently written these fine words: "This is the true joy in life, the being used for a purpose; recognized by yourself as a mighty one; the being thoroughly worn out before you are thrown on the scrap-heap; the being a force of nature instead of a feverish, selfish little clod of ailments and grievances, complaining that the world will not devote itself to making you happy." It is a terrible thought that one may miss his chance of doing a part of this great service which is God's will and Christ's programme for this world. Wherever the wide universe stretches, even beyond those starry frontiers to which our science has conducted us, we are sure that God's great purposes are the same and that his children are fighting the

*From "Basic Truths of the Christian Faith," by Herbert L. Willett, just published by the Christian Century Co. Price, 75c.

noble battle against evil for the coming of the kingdom. If the earth seems a small speck in the immensity of this universe, so much the more definite the battlefield on which we are placed; so much the more certain and speedy the victory which is to be ours. Unspeakable would be the shame of flight or absence from such a contest. Few will there be in the end of the day who will wish to bear such disgrace; a disgrace as bitter as that embodied in Henry of Navarre's taunt to one of his soldiers: "Go hang yourself, my good Crillon! We fought at Arques—and you were not there!"

The programme of Christ includes a definite plan for every class in the community. None are omitted from its wide embrace. To study this programme is to become possessed of the secret of happiness and rewarding service, not only for oneself, but for all to whom the message ought to come. Nor are the limits of the evangel set, save by the utmost boundaries of the world, for the extension of the kingdom in accordance with the programme is to come through the recognized agencies of missionary work in every land. That heroic task to which the noblest of the children of God have given their lives belongs to the humblest of those who must abide in lowliness of life and limitation of sphere. "They also serve who only stand and wait."

Moreover, there is a programme for the future life, if one may venture so to speak of the life that begins with faith and ceases not, but attains fuller glory through eternity. But, as Henry Drummond has said, the programme of that life has not been issued yet, and even if it were there is no speech or language of our possession in which it could be set down. It is enough for us to live in the fullness of hope of that larger life which has been the inspiration and the best reward of all the saints who have wrought and suffered and have entered into glory. They are numbered with

"Those immortal dead who live again
In lives made better by their presence."

But this is only half the secret of their immortality, for they abide safe in the Father's house and wait our coming, as those who apart from us cannot be made perfect. It is ours to be firm in the faith that "when our earthly house of this tabernacle is dissolved, we have a building of God, a house not made with hands, eternal in the heavens."

"Comrades, brothers, earlier landing,
Round the throne of God now standing,
We salute you, and we come."



"Lord, make me one with thine own faithful ones,
Thy saints who love thee and are loved by thee;
Till the day break and till the shadows flee,
At one with them in alms and orisons;
At one with him who toils and him who runs,
And him who yearns for union yet to be;
At one with all who throng the crystal sea
And wait the setting of our moons and suns."

A STRIKING TYPE OF CHRISTIAN.

I found a striking type of the true Christian the other day in my reading. It is a species of the palm tree which grows in South America. All travelers are enthusiastic over it. They call it the rain-tree. The tree has the remarkable power of attracting in a wonderful degree atmospheric moisture, which it condenses and drops on the earth in refreshing dew. It grows straight up in the parched and arid desert and distributes its daily showers. The result is that around it an oasis of luxuriant vegetation soon springs up. The flood-gates of heaven refuse to open, the fountains cease to flow, the rivers shrivel and evaporate—all true; but the rain-tree, getting its moisture from above, renews the garden which it has created about it and gives the weary traveler shade and fruit, a new life and a delightful rest. The true Christian living in vital and indissoluble relations to God is a rain-tree in this desert world. He masters that part of the world in which his lot is cast and turns it into a garden of the Lord.—David Gregg, D. D.

A WORD FOR THE MODERN.

BY GEORGE H. COMBS.



NEVER read a new book." This boast is not seldom heard. It is delivered with great complacency. It is considered the hall-mark of intellectual aristocracy. To read a new book, a modern book, a book not mellowed by time and rich with the flavor of many years, is a sure sign of intellectual decadence. Wisdom was with the men of the yesterday; all truths were classified and exhausted by these intellectual infallibles; turn aside, therefore, from the frivolous shallows of the to-day and lose yourself in these profound depths. Now all this is quite magisterial and is really impressive in its oracularisms but yet not altogether conclusive.

That it is a needed correction of an indiscriminating love of newness will not be denied. That it utters a needed protest against that raw conceit that to have read the latest book is the sign manual of culture is cheerfully admitted. The new book, to be sure, is not valuable simply because it is new. But neither should this newness count against it.

The new book ought to be the best book. In the realms of science this conclusion is generally recognized. No student of science has much to do with the literature of the yesterdays. The books now being thumbed by the students of biology, chemistry, astronomy, are the books just from the presses. To confess that in any department of thought the old literature is the more valuable is to proclaim that life has not had its way in that department, and that there has been no miracle of growth. Wherever there is growth, development, there must be new tabulations and new deductions. If an old theological book is more valuable than the new theological book, then theology is stationary, which is to say, dead. It is a sorry confession this: that old books are always the most valuable books.

Further, the message of this antique literature has been incorporated with the new thought so that acquaintance with it is not absolutely necessary. Why shall we go, say, to all the sources of the world's philosophy? If we have read Emerson, Carlyle, Martineau, we have its best. The enduring is with us. If Emerson be right, that—

"No whisper of the Holy Ghost
The heedless world has ever lost,"

then that good of the yesterday lives on in the thought and life of the to-day. There is much to be said for a translation. And the modern writer does for us just what the scholar does who brings us the message from the unknown to the known tongue: he translates ideas, thought and with generous additions of his own. If you have read Walter Pater, why do you need to study Plato? In Pater's books is the consequential message of Plato and all other noteworthy voices in the famed Greek choir. If you know Shakespeare, why bother with all the unknown who preceded him, for are not all their inventions and all their thoughts, laden though they sometimes be, transmuted into fine gold by the wizard of Stratford? Scott's novels are the flowering of all the plants that ever grew in Scotland's gardens. Fiske interprets the whole of Darwin and brings us minted treasure from his own brain.

Most of all, does the literature of to-day keep us in vitalizing touch with the world in which we live. It is doubtless important to know Athens, but then it is more important to know New York, and it is only the book of to-day that can tell us of New York and its vast potentialities of life. Geo. Eliot's dictum holds good. In culture she says it is no longer "this and that," but the rather "that or that." Much must be left out in any scheme of culture. Your encyclopedic man of to-day is an absurdity. Of only a little may all know. Shut up, then, to a knowledge of the little, let that little be of the *here* and the *now*. If so, then, last month's magazine may be of more value than the mouldering leaves of prized papyrus, yesterday's newspaper than the book that tells of Plotinus and his dreams.

What hast thou done to-day for God?

Answer, O soul of mine!

With less of love than fear? —Kate Cameron.

SOME IMPORTANT BOOKS OF RECENT ISSUE.

A period such as ours, in which the output of literature is very great, cannot be described in a brief notice, nor can the best of its books even be named within the limits of a few paragraphs. Nevertheless, some of the more notable titles may be given as suggestions to those who are anxious to keep abreast of the times and enrich their libraries with some of the most valuable working materials of the year.

I.

In the field of general reference books mention must be made of the fourth and final volume of the *Encyclopedia Biblica*, by the appearance of which this very important work of reference is brought to its completion. This volume displays all the accuracy and painstaking research which has been noted in the former three, together with the same erratic and subjective judgments relating to biblical criticism. The work is valuable as marking the limits of possibility in the direction of fantastic guessing. Its chief value lies in its splendid presentation of matters relating to archaeology and geography. In the same connection it is worth noting that a supplementary volume of *Hastings' Bible Dictionary* has appeared, in which several important subjects, omitted from the work as it appeared, are given place. Among these are three by Professor W. M. Ramsay, one on the Religion of Greece and Asia Minor, another on Roads and Travel in the New Testament, and one on Numbers, Hours and Dates. Professor Buhl of Leipzig writes on New Testament Times, Professor Garvie on Revelation, Dr. James Drummond on Philo, Dr. Kenyon on Papyri, Mr. C. H. Turner on Patristic Interpretation, Dr. Schechter on the Talmud, Mr. J. O. F. Murray on New Testament Textual Criticism, and Dr. J. H. Lupton on the English Versions.

Another helpful reference work, though not of biblical character, is the *International Encyclopedia*, published by Dodd, Mead & Company, which has now reached the volume containing M. The tenth edition of the *Encyclopedia Britannica* is already upon the market and is meeting with favor.

II.

In the department of biblical literature and comment the volume on *Leviticus* has appeared in the *International Critical Commentary* series. It is written by Professor Buchanan Gray and is fully up to the standard of this splendid series. In the *International Theological Library* the latest volume is by Professor Henry Preserved Smith and deals with *Hebrew History* in a manner which will make it a fitting companion to the three volumes by Kent, and the massive work of McCurdy. In more strictly theological lines one must place among the great books of the year Dr. Gordon's *Ultimate Conceptions of Faith* noted elsewhere in this issue. The *Essence of Christianity* by Professor Browne of Union and the *Direct and Fundamental Proofs of the Christian Religion*, by Professor Knox of the same institution, and Dr. W. T. Moore's "The Fundamental Error of Christendom," are also worthy of mention.

III.

In the field of biography some excellent work has appeared. Of this by all odds the most outstanding is Mr. Morley's *Life of Gladstone*, of which notice is taken elsewhere. Very different in character, but exceedingly suggestive, is John Kelman's study of Robert Louis Stevenson. Other biographies are those of Joseph Parker by his friend, Dr. Adamson, and a recently published biography of Rev. R. J. Campbell by Charles T. Bateman.

In more general lines one notes a very perceptible revival of interest in Dante, to whose interpretation of a number of interesting works have been contributed during the year, among which Professor Dinsmore's *Aids to the Study of Dante* should be named. The controversy over Carlyle has raged with not a little bitterness between the partisans of Froude and those of Carlyle himself, but the counter works which have appeared make unpleasant reading. Among the most charming books of the year have been those dealing with travel and research in mediaeval cities, to the series of books on which there have been contributed handsome volumes on Rome, Florence and Assisi.

In religious education much has been done, and one of the notable volumes is the one containing the proceedings of the convention held in Chicago last February, which resulted in the organization of the Religious Education Association. To the same subject the volume on the Sunday School, by Professors Burton and Mathews, is an excellent contribution.

H. L. W.

THE LOVER OF BOOKS.

BY E. L. POWELL.



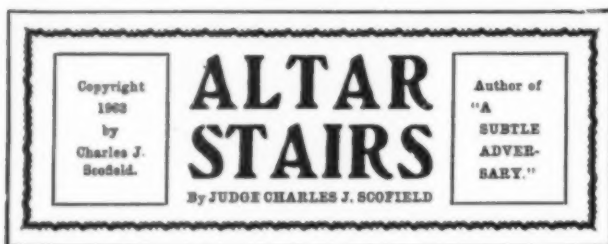
APPY is that individual who is a true lover of books—not the sentimental lover who has sweet things to say about them or the more appreciative lover who cares for bindings and first editions—but the man who would "pluck out the heart of their mystery" and to whom real books are messages from the Eternal! What miracles are books! There is thought—invisible; impalpable—clothed in material form; here is a great soul—long since, it may be, having passed on—speaking to us, thrilling us and revealing to us the path of love and duty; here is everything of the parson—save the physical presence—coming to us on terms of equality and intimacy, ministering to our needs at such times as may be most convenient for us, ready to serve at any hour—day or night—and under any circumstances—on the sea or on the land. What a story even the commonest book tells! It holds the history of language; it invites inquiry as to the origin of the alphabet and the formation of letters into words; it marks the transition from writing to printing; it carries us back to origins and beginnings which constitute as much of the charm and fascination of study. How pathetic is the history of many books! This one—now recognized and honored—did not furnish bread to its author; that one is the outpouring of a broken heart, heedless of the world's opinion and seeking only expression for the sake of relief. Here is a book with a great revolutionary thought—holding within its lids the dynamite of new truth. It cost the author his life, but it carried the old, weary world a league onward in its march to the heaven of realized possibilities. The book you have in your hand is a failure. How pathetic! What crushed hopes it represents! The author sent it forth with radiant dreams. They have been dissipated. Put it on the shelf very gently. Nobody is to blame. The book holds no message. It is only print and prettiness or print and emptiness. You can but feel sorry and pass on. Mistakes! Mistakes! How full the world is of mistakes which mean misery and which have back of them noble impulses and worthy ambitions.

There! Of the making of books there is no end. Let the good work go on. It makes life interesting. It creates diversion and charm. The latest book! Why, it is the staple of conversation for seven days or a month! But when the great book comes—the epoch-making book—there will be silence in the literary heaven for more than the space of one hour. And the little authors will wonder after all if it has been worth while for them to have put in print their intimations, suggestions and hints. Certainly, it has been worth while, for the little books have made possible the great book—

"Each wavelet on the ocean tossed
Adds to the ebb-tide and the flow"—

and contributes to the making of the great flood-tide of thought. All honest work has its value, and for one I would not discourage literary effort even though possessed of no great inherent value. We can at least make some sort of a mark. If it shall be washed away entirely no harm has been done; if somebody shall see it and interpret it sympathetically, the mark has at least served a helpful purpose. Here's wishing success to book writers, book makers, publishers and all the brotherhood and sisterhood of literateurs! May they live long and prosper!

In the Great American Desert the air is so dry and consequently so clear that the traveler is unable to judge distances, as objects twenty miles away look as though they could be reached in a half-hour's walk.



The world's great Altar-stairs
That slope through darkness up to God.
—TENNYSON.

CHAPTER XXIII

TRANSITION



WITH the penitentiary staring him in the face, B. R. Scudder was not an inactive inmate of the jail in which he was confined, but passed every minute of his waking hours in a strenuous effort to devise some means of escape from the meshes of the law. He was horrified and alarmed at the death of Reuben Masters. But he had lived long enough, and wickedly enough, to know that, to a man in his unfortunate situation, a living dog is better than a dead lion. So he inquired diligently of the sheriff, and of the visitors who called to look curiously at him through the bars, concerning the lawyers of Stonington and their ability for the defense of criminal cases, and decided to send for Polestar & Davis, who seemed to be more highly recommended than any others as being persistent and unscrupulous in the practice of their profession, and well fitted to serve one whose liberty depended on evasion of the law and falsification of the facts of the case.

His attorneys consulted with him frequently, and seemed to be much embarrassed by the multitude of the charges which were about to be preferred against him. It would take a supreme effort, aided by much brow-beating of witnesses and subornation of perjury, to secure an acquittal even on the first charge for which he might be tried, and then, after all this effort, he would not be a free man, but would be compelled to go before a jury again and again under other indictments, with the danger of conviction increasing with each succeeding trial.

That night the prisoners escaped from the jail, and the next day all were retaken except B. R. Scudder. Diligent search was made by the sheriff for B. R. Scudder, and a large reward was offered for his arrest and return to the custody of the proper officer. But it is probable that the escaped criminal would never have been heard of at Stonington again but for an altercation with a fellow-gambler which brought him face to face with death, and made him earnestly desirous of an interview with Frederick Sterling. The information came to the preacher in the form of a letter from Boston, written in an unfamiliar hand, in which it was stated that Silas Moreland, otherwise known as B. R. Scudder, was at the point of death, and was begging for an interview with the Stonington preacher while he was yet able to think and to express his desires in a clear and intelligible manner.

Mr. Sterling went to Boston on the first train and found Mr. Scudder at the place and in the condition stated in the letter. He had quarreled with a desperado in a gambling-den, and had been mortally wounded by a shot from a pistol in the hand of his antagonist. He was yet rational, but evidently very near the end, and he proceeded at once to speak of the matters which were weighing so heavily on his mind.

"Basil Raymond was your father, and you are Esther Raymond's half-brother," began the dying man, placing his hand in the hand of Mr. Sterling.

"I learned as much some time ago from Basil Raymond's confession." The preacher thereupon proceeded to explain this statement by a reference to Mr. Raymond's letter and its contents.

"Is my mother living or dead?" asked the preacher.

"She is dead."

"How can I believe you when you told Mr. Raymond that his first wife was still living?"

"I do not admit that I ever told Mr. Raymond anything; but I tell you now that his first wife was dead before he married Esther's mother."

"I wish I had some proof—some confirmation of your statement. How do you know you are not mistaken?"

"I saw your mother's dead body at the morgue. Even now I see her as I saw her then—as I have seen her a thousand times in my dreams—and I have had my revenge—I have had my revenge—and the man who cursed her life lies in a suicide's grave!"

"Ah! Mr. Scudder, surely you are speaking the truth; surely you are not seeking to deceive me!"

"I am speaking the truth, Mr. Sterling. You have never wronged me, and there is no reason why I should deceive you in my last hour. Your mother was good, true and pure. She was wholly unlike her relatives—a flower out of a barren ground." The prisoner's voice trembled a little, and he cleared his throat to show his utter impassiveness.

"More—more!" said the preacher, pleadingly. "Tell me more; give me particulars!"

"She was fair and her eyes were blue—like yours, Mr. Sterling." The prisoner was looking straight before him now, as if at her bodily form. "Her hair was like gold—a wealth of it falling down upon her girlish shoulders—"

"Would you know her picture—her hair—her writing?" cried the preacher, almost beside himself with excitement.

"Oh, yes," was the answer.

In a moment Mr. Sterling produced the locket, the braid of hair and the note—he carried them with him all the time now—and with trembling hands he passed them to the fingers of his companion.

A change came over the criminal's face. He grew pale—very pale at first—and then he became flushed. His eyes filled with tears. He raised the locket almost to his lips, then he removed it as far away as his arm would permit. He gave the treasures back to the preacher.

"Is that my mother?" asked Mr. Sterling, looking longingly at the sweet face.

"Yes."

"And her writing?"

"Yes."

"And her hair?"

"Yes."

"And you were her brother?"

"Yes."

The two men clasped hands and mingled their tears as they thought of the handful of dust they both so dearly loved.

Then Mr. Scudder abruptly changed the subject.

"I have a child," he said, "a little girl four years of age, whose life has not yet been soiled by contact with sin. The bitterest thought connected with death is the thought of leaving her, and especially of leaving her unprovided for. I have no hope for myself. It is needless to say that I have lived a wicked, abandoned and criminal life. I am guilty of most of the crimes charged against me at Stonington, and these are but a few of the crimes which have marked my profligate life. I might have been hanged for murder years ago if the officers of the law had not been too dull to follow up the clues in their possession. But there is an end of all things; and my career has come to an end at last. And now, with death at my bedside, I have but a single thought, and that relates to the welfare of my child. I love my child—a wicked man may love his own flesh and blood, Mr. Sterling—and want to provide for her before I die. It is my wish that she have a good home, that she be taught of her Saviour, that she be reared under Christian influences. I do not want her to live without religion or to die without hope."

"What do you want me to do, Mr. Scudder?" asked Mr. Sterling gently. He was holding the sick man's hand, and he spoke tenderly and compassionately.

"I want you to take her and care for her as you would

for your own child." The speaker paused, and breathed heavily for a minute, and then added quickly: "She will be a charge upon you, Mr. Sterling. I have lost everything at the gambling-table. That thieving scoundrel robbed me and then shot me—oh, I wish I could live long enough to get even with him! As it is, I must die, and leave my child to the mercy of strangers. You at least can appreciate what that means. You were left to the mercy of strangers when you were a babe. You were thrown out into the world to fight for life, or to die. You fought well, and you lived. But you were a boy, and my child is a girl. A girl's opportunities are not so great; she has many temptations, and, if she falls, she falls to the very depths, and forever. Take her to your heart and home, Mr. Sterling—tell me you will do so, that I may be spared at least that part of the bitterness of death which would come from the belief that my sweet child was to be left without a home or protector."

Mr. Sterling gave the desired promise, and an expression of gratitude lighted up the sufferer's face.

"What about the child's mother?" asked Mr. Sterling. "Is she living? She may object."

"The mother will not object. The child is yours. I leave her in good hands. It is better for me to leave her thus than to live and rear her to a life of sin and misery."

The speaker closed his eyes, and breathed laboriously for a few minutes, and then said: "She looks very much like your mother."

From time to time during the day, Mr. Scudder, or, more properly speaking, Mr. Moreland, undertook to explain to Mr. Sterling some of the mysteries connected with the forgery of the twenty-five-thousand-dollar note and the burning of the church. He said that, while the family from which he had sprung was regarded as low and disreputable, his sister, who was Mr. Sterling's mother, had acquired a very good education for one of her age, and that he himself had learned something, and had especially studied the art of expressing his thoughts in good and vigorous English; that, when wearing some of his assumed names, he had used the language of the ignorant and vicious as a part of the character, and, when wearing other names, had endeavored to speak in the language of a gentleman; that he had learned of the residence of Basil Raymond through Jack Bilkins, a disreputable person who had lived in Boston and had moved to Stonington, and that, by the exercise of his detective powers, with the assistance of Jack Bilkins, he had learned that Mr. Sterling was his sister's son; that, by the insertion of the word twenty in the note which he had obtained from Basil Raymond, he had converted it into a note for twenty-five thousand dollars, with the intention of frightening the maker into paying the full amount; that the suicide of Basil Raymond had alarmed him, and he had visited Stonington for the purpose of ascertaining whether or not it would be safe to undertake to collect the note; that, at the suggestion of Jack Bilkins, he had undertaken to sell the note to Reuben Masters, and, having become alarmed lest the forgery of the note should be discovered, he had finally sold the same to that gentleman for the sum of ten thousand dollars; that on the occasion of one of his visits to Stonington, Jack Bilkins had expressed his hatred for Mr. Sterling in most bitter terms and had indicated an intention to burn Mr. Sterling's church, whereupon Reuben Masters had spoken encouragingly on the subject, and he himself had offered some suggestions as to the manner in which the act might be safely done; that Mr. Masters and himself had thus abetted the commission of the crime, but without thinking that the crime would be actually committed, and that neither of them had been connected in any other manner with the burning of the church, no matter what Bilkins had sworn, or might be willing to swear, on the subject.

During the course of these conversations, Mr. Sterling repeatedly sought to turn the dying man's thoughts from material to spiritual things. He spoke of prayer and repentance; of the pleadings and promises of the Saviour; of the necessity of making preparation for the impending change of death. All in vain, however. Mr. Scudder admitted that a life of sin, such as he had lived, was a failure

in every sense of the word, but he declined to kneel now before the God whom he had defied throughout the whole course of his wicked career. His last conscious act was to hold his child to his heart, and kiss her white face, and deliver her into the arms of Mr. Sterling, who received her into his affections with all the fondness of one who had been famishing for years for an object upon which to lavish the wealth of his love.

Upon Mr. Sterling's return to Stonington he lost no time in communicating to Esther and her mother, as well as to Harrison Masters, the precious information which had lifted a load from his own heart, and was to impart new life to them. The intelligence was like the coming of the dawn to their darkened souls.

Harrison was rejoiced on Esther's account, and her mother's; though, as for himself, he loved Esther for what she was without reference to her antecedents, and he would have loved her just as devotedly if her father had been as black as his worst enemies could have wished to paint him.

Esther, too, was happy. The day of sunshine had beamed upon her at last. The cloud over her life was gone, and gone forever. She felt that she could now marry the man she did so dearly love without beclouding his life with the reproach of his wife's ignominious birth.

But the reaction produced by the welcome message was almost too much for the sensitive spirit of Mrs. Raymond. She had felt her disgrace with a keenness which an obtuse soul could not in any just measure understand. She had been taken from a home of innocence and purity by an unprincipled deceiver in the guise of manliness and virtue—she had been called a wife when she was not a wife—she had brought into the world a daughter who was not the child of a lawful wedlock; and she could not think lovingly of the man who had done her this great wrong, even though he had called her wife for nearly twenty-five years, even though he had shown her at all times a most tender and affectionate regard. Hence, her husband's letter, if Mr. Raymond could be called her husband, his suicidal death, and the dangerous intimacy between brother and sister—these and other causes had for a time almost overthrown her mental equilibrium. She had recovered herself in part after reading Mr. Raymond's letter to Frederick and Esther and thus preventing any possible marital alliance between them. But she had retained a feeling of bitterness for him whom she had been used to call husband until this day, when Mr. Sterling assured her, on the authority of B. R. Scudder, that she had been, from first to last, the lawful wife of Basil Raymond.

And now Mrs. Raymond began to reproach herself bitterly for the uncharitable feelings with which she had been regarding the dead. She was ready now to extenuate her husband's faults, and to console herself with the reflection that he had meant to do her no wrong. Before marrying her, he had thought his first wife dead, and he had not been mistaken. He ought to have told her the truth—he ought to have informed her of the first marriage and of the suicide of the first wife; but human beings often fail to do the things they ought to do, and a single fault should not be made the ground of utter condemnation.

The first indication of her re-awakened affection for her deceased husband was the hanging of his picture in the old place on the wall where she could see it during the greater part of her waking minutes, and the production and display in different parts of the house of those little gifts and keepsakes which her husband had been accustomed to bestow on her on special occasions. Her tears flowed freely as she handled these little mementos, as she wiped off the dust and arranged them in proper position, thinking all the while of the caress and kiss which had beautified every gift and had conferred upon it a lasting and inestimable value. This little vase—it had cost only a dollar—but she would not exchange it for a necklace of pearls. It had been hers for many, many years. On her first birthday after her marriage, she was culling a bouquet from the garden for the ornamentation of the supper-table, when he, having stolen up behind her on tip-toe without her notice, threw one arm around her, pressed his lips to hers, and presented the vase

to her with a tender, loving speech. The bouquet she was gathering was crushed, and she pouted a little, that he might give her another caress and kiss away the cloud. She gathered more flowers, and made another bouquet, and put it in the birthday vase, and the bouquet withered and was thrown away the next day. And the lover was now sleeping on a hillside twenty miles from Stonington! But the memory of that sweet hour in the garden could never fail, and would gladden her desolate life whenever her eyes should fall upon that little vase which had cost but a dollar and was worth a crown of gold.

And here was a book of songs which he had brought home to her on the second anniversary of their marriage, when he had found her under the blossoming apple-tree rocking and fondling her crooning baby. Money was hard to get in those days and costly presents were out of the question. But the simple tokens of affection were just as precious then as the more expensive gifts afterwards, when there was more money to buy with and more of care to harden the heart. He took the baby into his arms, and broke a little branch fragrant with blossoms from the tree, and put it into the baby's hand for a scepter, and the baby laughed, and the father and mother laughed, and the bees gathered sweets, and the birds sang, and the world was aglow with beauty. Oh, it was so long ago, and she was so young then! Could it be possible that it had ever occurred, or was she dreaming—dreaming? Was it she—that fair young mother under the blossoming apple-tree? Was it her husband—that handsome youth, who brought the song-book, and took the baby into his arms? Was it her baby—that dear little baby with the blossom-crowned apple-branch in its chubby fist, away back yonder in the spring-time of life? Ah! where was the young mother now? Where was the husband? Where was the baby? O God! why could not the sunshine and the springtime last forever?

And so she took up the gifts and the keepsakes, one by one, and she pondered, half joyfully, half sadly, some beautiful incident tenderly associated in her memory with each, and she lived the greater part of this day in the dreamy, misty past, and the bitterness of her soul was turned to sweetness, and her discomposed mind was soothed into gentleness and peace. And her last thought that night, as she was sinking into the unconsciousness of sleep, was that she would visit her husband's grave, and lay her tribute of flowers and tears upon it, on the following day.

The road was long, twenty miles thither, and twenty miles home again, but she bore the journey with remarkable endurance, and returned home a stronger and better woman than she had been at any time since her husband's body had sunk from sight into its narrow resting-place.

And now it occurred to Harrison Masters that this was an auspicious moment to make reparation for the great wrong which had been done in the collection of the Scudder note from the estate of Basil Raymond. That the note was a gross forgery there could be but little doubt, and that Reuben Masters had committed a great wrong in collecting the note from the Raymond estate was so patent to every one cognizant of the facts as to admit of no discussion. The wrong would have been righted sooner, but for the unreasonable refusal of Mrs. Raymond to permit restitution to be made. She had said that she would not accept one cent of Mr. Raymond's money, and she had persisted in this determination; but that was when she was regarding her marriage with him as unlawful and void, and when her heart was filled with bitterness because of the deception which she thought he had practiced upon her; but now that she knew the facts—now that she knew that her marriage with Basil Raymond was lawful, and that her child was the fruit of a lawful wedlock, she might be willing, and probably would be willing, to take what was rightfully her own. And so when the matter was presented to her by Harrison Masters, and the right to make restitution was strenuously insisted upon, she yielded, with the remark, that if the note was a forged instrument and the estate of her husband had been defrauded thereby, she was willing that the devisees of the man who had profited by the fraud should make full

restitution for the wrong which had been done her and her daughter.

This act of justice having been accomplished, it was no longer necessary for Mrs. Raymond to earn a livelihood by keeping a boarding-house, and she proceeded without delay to request her boarders to make arrangements for another boarding-place as soon as they could conveniently do so. Dr. Moreton was unwilling to make a change which would deprive him of daily association with Esther, whereby he imagined he was getting the advantage of Harrison Masters in the contest for the young woman's hand and heart. He yielded reluctantly to the inevitable, and then sought to make up for his loss by giving Harrison a few more interesting items concerning the intimacy existing between Mr. Sterling and Esther, hoping thereby to discourage the young attorney and cause him to abandon his suit.

Yes, indeed, Dr. Moreton had seen something of interest to Mr. Masters. He would not relate the affair to any one but a friend of the parties, for he did not desire to injure either of them. He would exact a pledge of secrecy even from Mr. Masters, and then he would be willing to intrust the story to the lawyer's keeping—then he would speak of the intimacy which characterized the meetings and greetings of the preacher and Mrs. Raymond's daughter. He would not make use of an offensive word—he would simply say that the two had been very indiscreet.

Harrison's face flushed with anger, and he spoke in a menacing manner:

"I have listened to some of your fabricated stories concerning Miss Raymond and Mr. Sterling, but I tell you now I will listen to no more of them. Nor will I suffer you to speak disparagingly of the lady in my presence."

"Why, bless my eyes!" exclaimed the doctor; "you are waxing high and mighty of late. Are you Miss Raymond's knight?"

"You may call me such, if you please. She is my promised wife. We expect to be married soon."

"Oh!"

"I am authorized also to state that Mr. Sterling is Miss Raymond's half-brother."

"Oh!"

"We wish the people to know the facts; and we know of no better way to publish them than to tell them to you and Mrs. Binback."

"You don't say!"

"And so, with your permission, I'll give you a chapter of Basil Raymond's life which has never been made public heretofore."

Thereupon Mr. Masters gave the doctor an outline of the facts which have already been disclosed to the reader, to which the doctor gave the closest attention that he might not be at fault in his repetition of them to the gossips of Stonington. The startling intelligence thus communicated to the public enlivened the dulllest of homes for a few days, and their general comment was suspended, and the parties concerned, relieved from constraint and embarrassment, entered upon an era of happiness and contentment.

(To be concluded.)

We may not climb the heavenly steeps
To bring the Lord Christ down;
In vain we search the lowest deeps,
For him no depths can drown.

But warm, sweet, tender, even yet
A present help is he;
And faith has yet its Olivet;
And love its Galilee.

The healing of the seamless dress
Is by our beds of pain;
We touch him in life's throng and press,
And we are whole again.

Through him the first fond prayers are said
Our lips of childhood framed;
The last low whispers of our dead
Are burdened with his name.

O Lord and Master of us all,
Whate'er our name or sign,
We own thy sway, we hear thy call,
We test our lives by thine!

JOHN G. WHITTIER.

AT THE CHURCH

THE PRAYER-MEETING.

SILAS JONES.

THANKSGIVING AND A PERSONAL GOD.

Topic Nov. 25: Ps. 107:1-15; 148:1-14.

The God of Nature.

SO ACCUSTOMED is the modern man to speak of the laws of nature that he is in danger of overlooking the fact that there is a God of nature. Thankfulness is not in the heart of him who does not see behind the processes of nature the working of a good and merciful Author of nature. Hymns of praise to laws of nature will not be sung with enthusiasm. Happy is he who has eyes to see that the riches of field and mine are from the hand of a beneficent Creator who in holy love provides for his creatures. Our own wisdom and power have not made us prosperous. To God we owe every blessing. As a nation we ought to give glory to God for the wealth that has come into our hands. It is he that has provided so abundantly the things which delight the heart of man. To forget him is to invite destruction. We need not fear national disaster if we treat our riches as the gift of God. We cannot doubt that he wants us to enjoy what this world can give. He asks in return the gratitude of the heart.

The God of Our Fathers.

Who is the God of our fathers? He is the God of history. He is not the God of one clan or tribe or nation. Wherever justice has been administered without respect of persons, there he has been. The cruel oppressor has been put down by his power. All great and noble ideas are from him. All deeds of righteousness bear testimony to his presence with men. When we meet this year to render thanks to God for all his benefits it will be our privilege to make mention of the mercies he has shown to us as a nation. In preparation for the Thanksgiving service we might study the national life in order to find what of good there is in it. The list of privileges and virtues would be a long one. And not one thing on the list would be without a voice to speak of its divine origin, except to those having no ear to hear. Thanksgiving is set apart for the purpose of encouraging the American citizen to cultivate his power to recognize the presence of God in the nation's history.

My God.

Paul did not fear to say "my God." In saying "my God" he was making no claim to special favor before God. He freely granted that what he claimed for himself others might claim for themselves. But he did claim to have a God of his own experience. He had not merely heard about God or read about him. His knowledge was his own. He knew whom he believed because he had met God in his own life. By the grace of God he was what he was. It was God's grace that changed the Pharisee into the humble disciple. It was God who gave strength for the burdens imposed upon him and comforted him in the time of sorrow. A man whose experience is like Paul's can praise God for his mercy. The gratitude which depends upon the experience of others is not gratitude. The desire to conform to the customs of the people about us leads us to make statements for which there is no corresponding experience. There is thus an element of insincerity in our references to religious life. The insincerity may be avoided by silence. A better way is to live in the fear of God and to learn how he works in us to accomplish his own purposes. Then we shall not wait for another to inform us as to the divine goodness. Our own lips will be ready to speak forth his praise with joyfulness.

I have lived to thank God that all my prayers have not been answered.—Jean Ingelow.

CHRISTIAN ENDEAVOR.

CHARLES BLANCHARD.

What Are You Thankful For?

Topic Nov. 22: Psalm 33.

WE CANNOT say anything new at Thanksgiving time, so what shall I say that may prove helpful? Just this, perhaps, is the reminder most needed: Let us be thankful for the old and abiding things. "The mercy of the Lord endureth forever." This is the note of rejoicing occurring most frequently in the Psalms of the ages. So may our hearts be glad in his goodness and in his mercy, which is from everlasting to everlasting unto his own. Let us forget the petty things over which we permit ourselves to fret, and put away the fears and faithlessness that harbor in our hearts and spoil our souls of the securities.

* * *

And let us open our eyes and hearts to see and believe that "the earth is full of the goodness of the Lord." There is bad enough—we all know that. But there is no use magnifying the evil and bemoaning the hard fate that seems to befall us or our kinsmen. It is possible for good people to greatly exaggerate the evil there is in the world; or, what is even worse, to forget that the earth is still filled with the goodness of God.

"I know not what the future hath
Of marvel or surprise,
Assured alone that life and death
His mercy underlies.

"I know not where his islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond his love and care."

Something of this sweet and simple and satisfying faith of the good Quaker poet be ours this Thanksgiving season! It is not a blind faith. It is searching, sanctifying. It is the faith of the great serene, singing souls. It is faith in God as creator, upholder, preserver, provider, Father. "The Eternal Goodness" is Whittier's conception of God. And something more of this serene and sublime faith in the Providence that shapes our ends, rough hew them as we may, is the need of our human hearts in the midst of life.

"Heaven hath a hand in these events;
To whose high will we bound our calm contents."
And again Shakespeare tells us—
"We, ignorant of ourselves,
Beg often out our harms, which the wise powers
Deny us for our good; so find we profit
By losing of our prayers."

* * *

It is significant that the "immortal singers" of all the centuries, since Job, the man of Uz, and his drama of Human Suffering, have been men of faith—men who believe God, and it has been accounted unto them for righteousness; and they are called the friends of God. And they are not less the friends of man—the sages and singers and saints of all the ages.

So let us be thankful for the old faiths, the unfaillings, hopes, and the love that lasts. Let us rejoice in the steadfastness of the word of the Lord. "He spake and it was done; he commanded and it stood fast." In this assurance and confidence is all our hope. No seeming success, no fateful failure, can spoil the soul that thus turns unto God and trusts in him. "For our heart shall rejoice in him, because we have trusted in his holy name. Let thy mercy, O Lord, be upon us, according as we hope in thee." And make us glad in thy grace this Thanksgiving time!

THE BIBLE SCHOOL

Lesson 9

David's Charge to Solomon

Nov. 29

Commit vs. 9, 10. (Read I Chron., chs. 21-29.)

GOLDEN TEXT: Prov. 3:5. Trust in the Lord with all thine heart.**LESSON:** I Chron. 28:1-10.**INTRODUCTION.**

Between the death of Absalom and the beginning of this lesson several years intervened. Sheba, taking advantage of the feeling of the ten northern tribes against David, had raised a rebellion, which it took Joab's cunning and strength to put down (II Sam. 20). There had been several small wars with neighboring enemies (I Chron. 18-20), followed by David's attempt to number the fighting men of Israel and the ensuing pestilence (II Sam. 24 and I Chron. 21). Meanwhile the king had been making preparations for the building of the temple.

There was no fixed rule of succession in royal oriental families. Usually the favorite son, or the ablest son, not necessarily the oldest one, succeeded his father. Of David's sons there seem to have been two rivals for the succession. Adonijah, the oldest son, had the support of Joab and many others. Solomon, the son of Bathsheba, had the powerful influence of his mother, the prophet Nathan, and others, besides being probably the king's own choice. Adonijah's attempt to seize the power during David's illness failed, and so Solomon became the designated successor of his father.

Two sets of accounts of these events have come down to us, II Samuel and I Kings (which really form one account) and Chronicles. It will avoid confusion to remember the general character and the limits of these books. Samuel-Kings is the earliest account, compiled in part from other writings within about 400 years of Solomon's time. The two books of Chronicles were the work of priests of a later date, perhaps 200 years later. The attitude of the latter books is on the whole more favorable to the royal family, it extols its greatness, it gives many statistics and describes the organization of the priests and court and army. As to the limits of the books; II Samuel takes us almost to the end of David's reign, I Kings goes from Solomon to Ahaziah and Elijah, II Kings from Elijah to the Captivity. I Chronicles covers David's reign alone, II Chronicles goes from Solomon to the Captivity. The last days of David are thus described in II Kings 1-2:11, and in I Chronicles 28-29. In connection with this lesson read the parting injunctions of David in these two places.

EXPOSITION.**I. David's Purpose. (1-3).**

(1) *David*.—The events of this lesson took place toward the close of David's reign, when the necessity of naming his successor became apparent. *Princes of Israel*.—The chief men of the nation, either relatives of the king or heroes of David's wars. *Princes of the Tribes*.—Leading men of the different sections of the country, which was divided into twelve tribes. *Captains*.—Three kinds of captains are mentioned; the chiefs of the king's body-guard, who seem to have held office in rotation; then two grades of captains over larger and smaller bodies of troops, corresponding respectively to colonels and captains in our army. *Servants*.—Men who attended to the administration of the king's affairs and provided for the Samuel and I Kings (which really form one account) and Chronicles. It will avoid confusion to remember the general character and the limits of these books. Samuel-Kings is the earliest account, compiled in part from other writings within about 400 years of Solomon's time. The two books of Chronicles were the work of royal household. *Officers*.—Subordinate office-holders. *Mighty men*.—This refers not so much to soldiers as to the wealthier class of citizens. *Valiant men*.—The army. *Unto Jerusalem*.—The capital, and the proper place for a national assembly. (2) *Stood up*.—The assembly was gathered for a most important purpose, and the king felt the necessity of impressing his message. *My brethren*.—An affectionate appeal to the people. *In mine heart*.—David had planned for many years to build the temple. *Ark of the covenant*.—The wooden chest overlaid with gold which was the token of the presence of God. David brought it to Jerusalem and placed it in a temporary tabernacle. *Footstall*.—Jerusalem was in a peculiar sense the city of God's presence, the place where He might be supposed to stand. *Had made ready*.—David had already collected money and building materials in abundance for the temple. (3) *Thou shalt not build*.—This message was brought to David by Nathan, as explained in Lesson II of this quarter (II Sam. 7:4-6) *Man of war*.—There were other reasons, as explained in the comments on Lesson II, but the one given here was sufficient.

II. David's Successor (4-7).

(4) *Chose me*.—David had been selected by Samuel the prophet, out of a numerous family, to be king. *Chosen Judah*.—The tribe of Judah was one of the strongest in Israel and David was one of its people. Saul, the first king, had been of the tribe of Benjamin. His kingship remained to the end in the tribe of Judah and the family of David. *He liked me*.—Samuel's choice of David (I Sam. 16:4-13), was based upon personal characteristics which the young man possessed, and Samuel recognized. *All Israel*.—The united

nation, including all the twelve tribes. (5) *Many sons*.—In accordance with the custom of the time, David had several wives, and his children were many. Polygamy was tolerated in the Old Testament days, because God's people could only be taught a portion of the truth at a time. *Hath chosen Solomon*.—This was not the oldest of David's surviving sons, but he was the child of Bathsheba, David's favorite wife and, as the king had the right of choice regarding a successor, he selected this son to follow him upon the throne. *The kingdom of the Lord*.—Israel was a sacred nation, a people with a special religious mission in the world. (6) *Shall build*.—The erection of the temple was thus postponed until after David's death. *My courts*.—Solomon was to erect the structure where the worship of Jehovah should be celebrated. *To be my son*.—As God had chosen David for himself, so He has now signified to David his choice of Solomon as His son, and therefore as a sacred king. (7) *Establish his kingdom*.—Make it strong and enduring. *Forever*.—Literally, "to length of days," to the completion of the purposes of God. *If he be constant*.—Such promises were dependent upon the fulfillment of the terms. The strength of the kingdom was conditioned upon the obedience of king and people. *Commandments and judgments*.—The law of God as contained in the written and spoken utterances of lawgivers and prophets.

III. David's Charge (8-10).

(8) *In the sight*.—It was a solemn moment in which the king called upon the nation to renew its promise of obedience to God. They were witnesses and so was God himself. *Keep and seek*.—Some of God's laws were well known and must be observed; but the people must be alert to know all that was commanded. *May possess*.—Palestine was God's gift to Israel; but its possession was dependent upon their obedience. *An inheritance*.—What all men desire is to provide for their children. Such a provision could be made if by obedience they continued to possess the land. (9) *Thou Solomon*.—David turns here to his son and successor. *God of thy father*.—It was especially important that the prince should remember his father's reverence for God and should imitate it. *Perfect heart*.—One that is devoted to a single object, and not divided by conflicting interests. *Searcheth all hearts*.—Affections and motives are not to be concealed from God. *He will be found*.—God is always near to those who wish to find Him. *Cast thee off*.—Prosperity was dependent upon obedience. (10) *Take heed*.—Constant vigilance was the price of success. *Be strong*.—The great enterprise which David had planned would require the earnest efforts of his son, and he gives him this parting exhortation.

ILLUSTRATIONS.

The divine right of kings. David says God chose Solomon to sit on the throne of Israel. It is worth while to note in this connection the ideas of the relation of the king to the gods which were held by other Semitic people. "The theory of the 'divine right of kings' was rigidly adhered to in Babylon and Assyria. When the monarchs speak of themselves as nominated by this or that god to be the ruler of the country, this was not a mere phrase. The king was the vicar of the deity on earth, his representative who enjoyed the divine favor and who was admitted into the confidence of the gods."—Jastrow.

The conduct of the king. If an individual offends a deity, the individual alone suffers, or at the most his family is involved in the punishment inflicted; but if the king sins, the whole country suffers, and correspondingly the kings atone and reconciliation with the gods is essential for dispelling some national calamity. Frazer has shown by his admirable investigations that this view of kingship is common to many nations of antiquity. While it did not lead among the Babylonians and Assyrians to that extreme which is best illustrated by Japan, when the Mikado, by virtue of his divine right, is held in with prescribed formalities that make him almost a prisoner, so closely is he watched by his attendants lest any mistake be made by him which is certain to entail serious consequences for the country, still the priests had to see to it that the rulers performed their duties towards the gods in the prescribed manner and with all possible accuracy.—Ibid.

Be strong and do it. Such is the exhortation of one who had himself been a strong man. David had to overcome great difficulties before he became ruler of a mighty kingdom. Martin Luther was strong when he resisted a corrupt church. John Wesley was strong when he pleaded for holy living. Alexander Campbell was strong when he exposed the evils of a divided church. The young men who are going to win the honorable places in the life of the present are strong young men. They are not looking for something easy to do. They are looking for something that will test their strength to the uttermost, and they are not wasting their time and health in pleasures that destroy mind and body. Had Solomon followed the advice of his father he would not at his death have left a kingdom ripe for rebellion.

Fulfilling another's purpose. Did David regret that he would not build the temple? Do men now regret that they cannot carry out their plans before they die? They do and perhaps it is well that it is so. Nevertheless, no man plans wisely unless he leaves a great part of his plans for others to complete. Moody was glad he was able to leave his children plenty of work to do. It is only parents lacking in intelligence that want their children to live without hard work. The foolish man thinks of the amount of money he will have for his children. The wise man is so training his children and placing them in such circumstances that every appeal will be made to their ambition to do a worthy piece of work.

AMONG THE NEW BOOKS

THE HISTORY OF PREACHING.*

The true preacher is a prophet with a message from God to the people. On the title page of the noble book which will take rank with Dr. Pattison's *History of the English Bible* is the following statement: "The true preacher can be known by this, that he deals out to the people his life—life passed through the fire of thought." The same may be said of the true teacher and writer. The *History of Preaching* is like beaten oil or refined gold. It is not a sketch of a few great preachers—Chrysostom, Augustine, Luther, Knox, Bossuet, Beecher et al.—but, as its title suggests, it "pursues the course of history for the last two thousand years and traces the real prophetic succession as it has delivered its message to the centuries." The history of preaching is largely the history of the Christian church; the history of the church is largely the history of Christendom, and the history of Christendom is largely the history of our western civilization. The men who have been great orators in the church are not so numerous. These are treated fully and a host of noble preachers who have, each in his own best way, served this generation by the will of God are briefly but fairly sketched. This volume will be a great inspiration to the average preacher, but it will also be of great value to the average reader who is interested in the progress of civilization as well as the progress of the church. Beginning with the prophets of Israel, Chapter I traces the origin of preaching. The prophet was a preacher of righteousness. He not only revealed the ways of God to men, but preserved the oracles of God. The distinction between the priest and the prophet is very clearly and luminously set forth by the author. "The priest interprets man to God, the prophet God to man." George Adam Smith has done much to further the use of the prophets by the Christian pulpit. The prophet's insistence upon social ethics and the recognition of our close relations with God must permeate our Christian preaching.

"The Preaching of Jesus" is one of the most luminous and helpful chapters in the entire volume. Mr. Pattison treats the rhetorical setting of the preaching of Jesus quite fully, but rightly considers its tone of authority of far more importance. He says: "For this tone of authority we have two reasons: First, his appeal to Scripture. * * * Second, his conscious relation to his Father." All great preachers who have been influenced by the mind of the Master have been scriptural and spiritual rather than traditional and dogmatic in their preaching. Besides the rhetorical perfection and the tone of authority in the preaching of Jesus, his intense interest in his hearers, the theme of his preaching and its progressive consistency are treated with courage and clearness by the author.

The chapter on "Apostolic Preaching" emphasizes the importance of a trained ministry. "The first preachers were unlearned and ignorant men only in the estimation of the pedants of the Jewish hierarchy, who counted no man learned who was not trained in their school and no man worthy of notice who was not enrolled among their followers. The twelve had a divine Teacher, and they received from him a course in practical theology of incomparable efficiency." A number of the great preachers are sketched in the first four centuries of Christian preaching, with especial emphasis upon Origen, Athanasius, Augustine and Chrysostom. The chapters on the preachers of the Middle Ages and the Reformation period are too rich in material to be satisfac-

tory in the treatment of individual preachers, but the author has been true to his purpose to bring before us an army of Christian witnesses rather than fascinate the reader with the glamour of a score of splendid names. However, this very merit makes the book more a compendium than an inspirational and vital treatise. The style throughout the entire volume is the very best and in some of the briefest para-



BOSSUET.
From "The History of Preaching."

graphs Dr. Pattison has packed the results of years of thought and study. Take, for example, his contrast of Calvin and Luther: "The contrast between Calvin and Luther brings us face to face with the distinctive features of the Latin and the Saxon, the French and the German races. Calvin, feeble-looking, slender, diminutive, bent, stands in the pulpit as the embodiment of intellect and will. He has little imagination, little humor, little of what we understand of humanity. If Calvin gained his hearers by strategy, Luther carries them by storm. Broad-shouldered, burly, florid, full of sensibility, sympathy, Luther may often be coarse and sometimes extravagant, but he is always a man of like passions with ourselves." The book is freely illustrated; the portraits of the great preachers alone are worth far more than the price of the book. C. A. Y.

By the Thorn Road. By Mrs. Letitia Waite. Fleming H. Revell Company. Pp. 98.

The title is suggestive of the subjects treated in the book, which is in twenty-seven chapters, with appropriate headings, of which the following is a partial list: "Strength to Let Go," "Victory by Waiting," "Earth's Broken Things," "Through Great Tribulation." That the author has walked this road and learned some of its lessons, which come only by this experience, is evident, and many hearts will bear testimony to the truth of her words.

*The *History of Preaching* by T. Harwood Pattison. American Baptist Publication Society, Philadelphia (Chicago office, 177 Wabash avenue). pp. 412. Price, \$1.50 net.

MOHAMMEDAN THOUGHT.†

Professor Macdonald in writing this helpful volume had no easy task, for of all theologies none is more difficult to master than that of Islam. Law, theology and politics cross the paths of each other so often and are so blended together that no one but the specialist with years of training can hope to organize the material found in the original sources and give his readers a true picture of the life and thought of the Muslims. Our author tells us that we can never say in Islam, "He is a great lawyer; he a great theologian; he a great statesman." For if a man is to be one of the three he must at the same time be the other two.

For the sake of systematic treatment he has divided his book into three parts: (1) Constitutional Development; (2) Development of Jurisprudence; (3) Development of Theology. He has made no attempt to fully cover the field, but has given a clear and concise statement of many of its problems. Sometimes he devotes a chapter to a great teacher, whose work marks an epoch in religious thought, and discusses his relation to what follows and what has preceded. In a short review it is impossible to do justice to this excellent little work. We may illustrate its method by a simple example. Of al-Ghazzali, whose fundamental position is, The ultimate source of all knowledge is revelation from God, he says: "He led men back from scholastic labors upon theological dogmas to living contact with, study and exegesis of, the Word and the traditions. What happened in Europe when the yoke of mediaeval scholasticism was broken, what is happening with us now, happened in Islam under his leadership. He could be a scholastic with scholastics, but to state and develop theological doctrine on a Scriptural basis was emphatically his method."

Some will feel that Mr. Macdonald has given a trifling incident too much credit when in agreement with A. Mueller he considers the seclusion of Islam's women to-day due to the fact that Ayesha, the young wife of Muhammad, once lost a necklace under what the gossips of the time thought were suspicious circumstances.

Professor Houtsma, with Mueller in view, says, "All this is in harmony with the social ideas of the Orient and is not to be considered as the result of a young woman's accidental indiscretion."

The book is well indexed and in the appendices contains much valuable material in the way of illustrative documents in translation, a chronological table and selected bibliography.

The student who wishes to understand the progress and development of human thought in the Mohammedan world will find Professor Macdonald's volume helpful and interesting reading.

G. A. PECKHAM.

SHAKESPEARE AND THE BIBLE.*

There would seem to be three reasons for writing a book like this: to provide a convenient cyclopaedia of quotations on moral and religious themes from Shakespeare; to increase respect for the Bible and for religious ideas and duties by showing that the greatest of English writers knew and used it, and that he reflects that world of religious and moral ideas which we believe has grown directly from that divine instrument of teaching; and, finally, to give a scientific exposition of the moral and religious worlds built up by Shakespeare as a dramatist, with the relations of these realms of thought to the same ideas in the hands of religious teachers in the Bible and the modern world.

The first of these services Mr. Burgess has performed adequately. He does not attempt to catalogue all the phrases and statements of the plays, but does arrange in good order and with reasonable relevancy to his headings a great treasury of ethical ideas. In Biblical exposition, we have moved away from this use of isolated words, phrases and sentences as leading to the errors of violation of con-

text. But the author is aware of this danger, and for those who can use quotations sanely this part of the book is of real value.

The hosts of men who are influenced in their ideas by respect for superior authority will be impressed by the fact that the "greatest" of poets knew the Bible well, and makes constant presentation in noble language of numberless aspects of the Christian system. Even when it cannot be shown that Shakespeare the man accepts these teachings, the fact that he does not allow his characters to ignore or despise them, but gives in many mouths sublime or subtle expression to them, makes a deep impression on the limp or perverse or doubting mind to-day. That smaller body of souls to whom moral truth must be its own unerring light and security will find no help in this treatment haunted by the fallacy of authority.

The book is not a contribution to a scientific analysis and interpretation of the moral and religious phases of Shakespeare. This is due primarily to the failure to accept completely that first law of a dramatist's work—that he is giving an objective picture of characters and allowing each to speak his own mind freely. It is perhaps possible to gain a view of Shakespeare's individual opinions, but by inference, by the movements and outcome of whole stories, by watching recurring ideas and the remarks of his sanest characters. But this cannot be gained by the use of isolated quotations. A remark of Hamlet or Othello is not one from Shakespeare himself. Taken together, we get in the plays a complete picture in outline of the world's thinking up to his times. But this means the "doubts," atheism, worldliness and vice as much as the creative, benevolent saving ideas. Hence arises what Professor Moulton calls the "fallacy of quotations." Even "the devil can cite Scripture for his purpose," as Antonio says (a quotation which Mr. Burgess places under "Scripture" but not under "devil"), and just because he is a great dramatist Shakespeare allows the devil and the devilish to say what they will. Nothing scientific and philosophical can be made from isolated passages without context, juxtaposed speakers and the stages of Shakespeare's development.

MORLEY'S LIFE OF GLADSTONE.*

This is easily the most monumental biography of the year and perhaps of the decade. The conspicuous position in which Mr. Gladstone stood before the world makes any adequate treatment of his life a history of England during a large portion of the last century, while the varied interests which occupied his attention during his long and active career bring into notice a very much wider field than that of politics alone. Perhaps the most acceptable hand by which this life could have been prepared is Mr. Morley's. His sincere admiration for the great Liberal has made the gigantic task a labor of love, and nothing less than gigantic will that task be conceived to have been when one looks through these crowded pages and realizes what must have passed under the eye of the biographer in order to furnish forth a story so ample as this. He distinctly asserts that not less than one hundred thousand different papers passed through his hand in preparation for the work, and even then he has had to be exceedingly economical in his space to put all of the material which he deemed to be of special value into these three bulky volumes. Mr. Morley says: "The existing mass of his letters is enormous. But then, an enormous proportion of them touch on affairs of public business, on which they shed little new light. Even when he writes in his kindest and most cordial vein to friends to whom he is most warmly attached, it is usually a letter of business. He deals freely and genially with the points in hand, and then without play of gossip, salutation or compliment, he passes on his way. He has in his letters little of that spirit in which his talk often abounded of disengagement, pleasant colloquy, happy raillery and all the other undefined things that make the correspondence of so many men whose business was literature such delightful reading for the idler

†Development of Muslim Theology, Jurisprudence and Constitutional Theory. By Duncan C. Macdonald, A. M., B. D. Charles Scribner's Sons. Price, \$1.50 net.

*The Bible in Shakespeare. By William Burgess. Winona Pub. Co., Chicago, 1903. Pp. 288. \$1.50 net.

*The Life of William Ewart Gladstone, by John Morley, in three volumes. New York, The Macmillan Company, 1903, pp. 653, 654, 563. \$10.50.

hour of an industrious day. Nobody," continues the biographer, "ever had fewer secrets, nobody ever lived and wrought in fuller sunlight."

One of the surprising things in a work of this character is the sympathy with which a man of Mr. Morley's exceedingly liberal, not to say skeptical, opinions should have entered into Mr. Gladstone's religious history. Everywhere, however, he shows a delicacy of appreciation of those deeper and more spiritual elements in Gladstone which, as he confesses, he does not share. With becoming modesty he says, "The detailed history of Mr. Gladstone as theologian or churchman will not be found in these pages, and nobody is more sensible than their writer of the gap." Yet Mr. Morley has done much to render the religious side of Gladstone's nature intelligible to his readers, and perhaps, as he himself hints, his ability to look on and observe the religious activities in which Gladstone concerned himself, without sharing either his church attitude or his religious fervor, conduces to a balanced treatment of the theme.

Lord Salisbury, the distinguished man who followed Mr. Gladstone in a longer tenure of power than his, called him "a great Christian," and many an Englishman thought it no extravagance for one who was not of their blood to say, "On the day that Mr. Gladstone died the world has lost its greatest citizen." It is certain that he ranks among his countrymen with Pym, Cromwell, Walpole and the Pitts, and in a broader field was the great contemporary and equal of Cavour, Lincoln and Bismarck. And yet one of the surprises of Mr. Gladstone's career which this book reveals is the fact that he came late to his own. At the end of the second of these volumes we are still uncertain whether his career is going to turn out a success or failure. It was the last part of Mr. Gladstone's life that gave him a conspicuous place in the counsels of the world.

Mr. Morley writes with his accustomed power and delicacy. Only so rich and full a mind as his could have dealt so well with his great theme. He touches few of the phases of Gladstone's character which made him so bitterly hated by some of his political antagonists, but his reference to these attacks and the temperamental causes that may have produced them serves to reveal his point of view and something of the charm of his style. "To pretend," says he, "that for sixty years, with all the 'varying weather of the mind,' he traversed in every zone of the restless ocean of a great nation's shifting and complex politics without many a faulty tack and many a wrong reckoning, would indeed be idle. Yet to say so much as this is to make but a small deduction from the total of a grand account." H. L. W.

Christ in Modern Literature. By George Hamilton Combs. Christian Publishing Company, St. Louis. 1903. Pp. 257. \$1.00.



For the average worker in the common tasks of life there is no more stimulating and suggestive help than that afforded by a writer who brings with a certain sense of possession and urgency a message from the world of literature, to which so few of us have a really first-hand access. We promise ourselves daily that we will read more of the great books that have had formative influence upon the life of our age, but our time is limited, and the thousand things which press upon us crowd out the voices of the spirit. It is therefore with pleasure that one takes up a book like Mr. Combs', which contains not only a summary of some of the most notable literary works of recent time, but presents in a suggestive and inspiring manner suitable notes for their interpretation. One will not read many pages of this volume without discovering that the author has that large love of literature which is disciplined by soundness of judgment and ability to analyze the tendencies of thought to be interpreted only by one who reads widely and wisely, where large masses of literary work must be mastered in order to furnish a sound judgment. At first sight the reader is likely to imagine that Mr. Combs has made one of those series of selections from the master spirits of our time which any casual reader might make if only he is sufficiently patient

and alert, for it is, of course, a commonplace that Christ and Christianity have a most conspicuous position in the writings of our age. It could scarcely be otherwise. But this book is not merely a concordance of passages dealing with the subject; it is much more than this. It interprets with sound judgment the trend of modern thought regarding Christianity and its Founder. If one feels at times that he would like to question certain statements, it is only because personal judgments are certain to differ in a field so large as this. And if at times he is impressed by the nervous vibrancy of the author's style, and a certain tendency toward rhetorical profusion, he is likely to overlook this quality of fact in the recognition of the truth that individual tastes vary. But of the value of the book and its inspiring and illuminating character there can be only one opinion. Mr. Combs presents from the start the present emphasis upon Jesus, using Principal Fairbairn's phrase, "The new feeling for Christ." This he follows with a review of the different types of literature, setting each in its order as judged by its attitude toward Christ. There are the protesting spirits like Shelley and Byron, the weary and pessimistic voices like Froude, Matthew, Arnold, Carlyle and George Eliot, the pagan-like messages of Poe and Thoreau, and the glorious company of the seers like Tennyson, Browning and Lowell, while other notes are struck here and there along the way. The man who has not time to go with love and appreciation along the great literary highway of our day will find Mr. Combs' book an informing and inspiring disclosure of the way and its goal, and one who has not the leisure and the spirit to make the journey will welcome so genial and well-informed a guide. The Christian Publishing Company has given the book a handsome form.

Helps to Faith. By J. H. Garrison. St. Louis: Christian Publishing Company. Pp. 245. \$1.00.

Dr. Garrison writes so wholesomely and convincingly in the columns of the *Christian Evangelist* that it is a pleasure to see some of the articles which have appeared in the regular course of his journalistic work given a more permanent form, and thus rescued from that perishable estate to which so much of an editor's work is consigned. The book is divided into two parts, dealing respectively with some of the facts on which faith rests, and some of the obstacles to faith. The work is a direct appeal to the thoughtful mind to consider the fundamental harmony of the Christian faith



with the moral nature of man, and in the consideration of this theme only the outstanding facts of Christianity are considered. Indeed the work has the value of an apologetic for Christianity without professing to be such. Especially valuable is the second part of the book, which deals with such obstacles to faith as those questions which relate to the origin of moral evil, the doctrine of election, retribution upon sin, the alleged conflict between science and revelation, authority in religion and a divided church. Many of the paragraphs are well worth quoting, such as the following, which refers to the origin of the church: "The church came into being as naturally, as inevitably as flowers bloom, as rivers flow and as the tree springs from the acorn. It was the natural outflowing of the divine life through human channels to bless the world. It was, in another sense, the Word becoming flesh and dwelling among men, and showing forth the glory of God. The Church is, in an important sense, an incarnation of the Holy Spirit, as Jesus Christ was the incarnate Word."

The Battle of Kadish. By James Henry Breasted. University of Chicago Press. Pp. 105. 75 cents.

Among the University of Chicago decennial publications appears this very interesting narrative of the battle of Kadish, one of the oldest contests between rival powers battling for the possession of western Asia. The battle of Kadish was fought between the forces of Ramses II. and the Hittites in the fourteenth century before Christ. Professor Breasted has gathered all available materials for the

elucidation of his theme, which, as students of ancient literature are aware, is the subject of the so-called "Poem of Pentaur," one of the oldest epics in existence, whose theme is the celebration of the heroism of the Egyptian monarch, left practically alone in the midst of his adversaries, and by personal prowess breaking through and winning a great victory. Professor Breasted discusses the various aspects of the battle, for the purpose of throwing light upon Egyptian military tactics in that age. Numerous reproductions of the inscriptions and reliefs at Luxor, Karnak, Abydos and Abu Simbel are given, and the work contains the original hieroglyphic narratives which furnish our available information regarding the battle.

Parsifal. By Oliver Huckel. New York. T. Y. Crowell & Co. 1903. Pp. 71. 75 cents.

The greatest of Richard Wagner's operas has been the theme of an increasing literature of late. The very fact that the performances of *Parsifal* were limited to the Bayreuth



FROM "PARSIFAL."
T. Y. Crowell & Co.

stage by copyright secured by Wagner himself in order to guard this musical drama from profane hands has given it an added interest in the minds of lovers of music. Richard Wagner was not only a musician of the first rank, but he was a preacher of righteousness, and in *Parsifal* he has reached the highest level of that religious enthusiasm which characterizes every one of his works.

The theme of *Parsifal*, as is well known, is the story of the Holy Grail, which has been immortalized by singers from the day Wolfram von Eschenbach to Lord Tennyson, and has recently been pictured in panels of wonderful effectiveness by Mr. Abbey in the Boston Public Library. Wagner has taken the German rather than the English version of the story, which places the castle of the Grail in Spain, and around this has woven a story of knightly strength and temptation and the achievement of purity and power which is given a tone of setting of amazing interest and beauty. In the present volume Mr. Huckel has told the story of *Parsifal* first in the introduction, dealing with the theme and its literature, and then in a poetic paraphrase which follows, showing the curves of the Wagnerian libretto and interpreting admirably the spirit of the work. There are five illustrations by Franz Stassen, and the press work is excellent.

It is distrust of God to be troubled about what is to come, impatience against God to be troubled about what is present, and anger at God to be troubled for what is past.—

Witnesses of the Light. By Washington Gladden. Boston: Houghton, Mifflin & Company. 1903. Pp. 285. \$1.25 net.

This volume comprises the William Belden Noble lectures of 1903 at Harvard University. Dr. Gladden has chosen for his studies six of the most notable figures in the history of human progress in illustration of his thesis that in every generation the inner light of the Christian faith has received testimony not only from those whose calling made them the recognized defenders of Christianity, but from men emi-



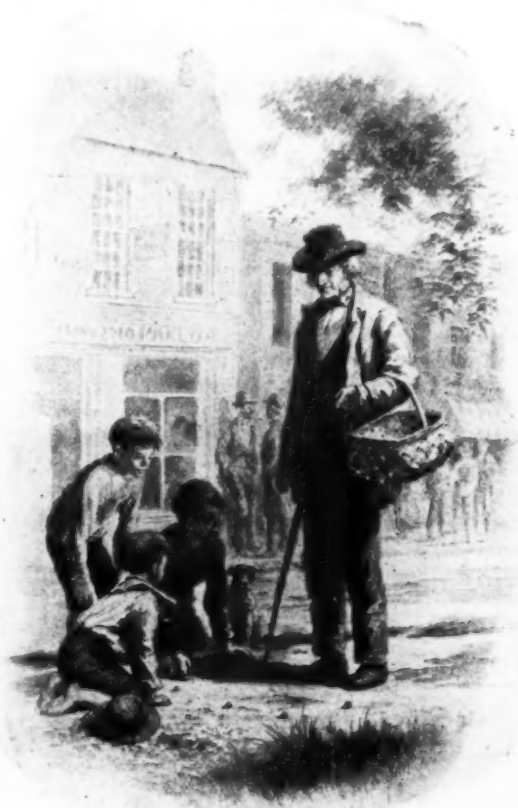
MILES STANDISH.
The Bobbs-Merrill Co.

nent in literature and art. The six men selected for this study are Dante, Michael Angelo, Fichte, Victor Hugo, Richard Wagner and John Ruskin. In each case the contribution of the man to Christianity, in the way of illustrating its power in his own life and its value to the race, is set forth. As a series of character sketches, aside from the religious value of the theme, the book has marked excellence. Those who are familiar with Dr. Gladden's clear and forceful style will recognize the service which has been rendered the busy man by this condensation of materials from such widely different fields. It would not be questioned that such characters as Dante and Ruskin, and perhaps even Angelo, have fundamental religious value, but it may come as a surprise to the reader that men like Wagner, Fichte, and especially Victor Hugo should be regarded as preachers of the Christian faith. Yet such is the affirmation of the author, and his thesis is well sustained.

Within the Pale. By Michael Davitt. New York: A. S. Barnes & Company. 1903. Pp. 300. \$1.50.

The recently published reports of the massacre of Russian Jews in the town of Kishineff, Russia, awakened profound interest on the part of American readers, whose sympathies have been stirred in former times by the cries of the victims of Spanish persecution in Cuba and of Turkish oppression in Armenia and Macedonia. Mr. Davitt made a journey to Russia to investigate these reports for a syndicate of American papers, in which most of the material for this book was originally published. It is a plain and direct narrative of the conditions prevailing in that portion of the Russian Empire to which by law the Jew is restricted, and which is called the *Pale*. The Jew is not permitted to live within thirty-three miles of the western frontier of the empire. The strip of country into which he is crowded permits him only the narrowest margin of existence, because of the overcrowding necessitated by law. It is as if there were a federal law compelling every European-born artisan of the United States to live in Pennsylvania, and forbidding him to seek employment outside of that state. Such a condition, of course, necessitates murderous competition for employment, deadly rivalry for existence and bad blood between the Jew and the native races, to which his

natural intelligence and shrewdness make him a formidable superior. The Kishineff massacres were perpetrated under the very eye of the officials representing the Russian government by a mob of Russian students and workmen whom race prejudice had aroused to these acts of cruelty against a



"HIS PA'S ROMANCE."
The Bobbs Merrill Co.

comparatively defenseless Jewish population. The stories told in this volume of the sufferings of these Jewish families are almost beyond belief, and are a sufficient justification for any interference deemed possible by the United States government. No acts of mob violence in the United States against the negro, indefensible as they are, can compare with these inexcusable uprisings against innocent and defenseless people within the Jewish Pale of Russia. A book like this is not pleasant reading, but it should have the value of awakening the conscience of the world to the necessity of securing better conditions for the Russian Jew.

Ultimate Conceptions of Faith. By George A. Gordon. Houghton, Mifflin & Company. New York and Boston. Pp. 399. \$1.30 net.

The Lyman Beecher lectures for 1902 were delivered by Dr. Gordon, who chose for his subject a theme so profitable and full of interest that the appearance of the lectures in this volume forms a very substantial and valuable contribution to current theological literature. After noting the fact that our age is not given greatly to the study of the theology of former days, and that valuable lessons might be learned from the dogmatic preaching of the great pulpit lights of early New England history, "who honored their calling in those prophetic days, honored the brotherhood of preachers and fought their brave battles under the sense of a vanishing world," the author states the object of his work by saying: "It contains in outline the working theology of one who considers his calling the greatest opportunity for service that God has given to man." The further one penetrates this volume the more he is convinced that he is following a vital and intensely earnest mind in the discussion of the great theological questions of our time. No such book as

this has appeared on this side of the Atlantic since Clarke's *Outline of Christian Theology* was published, and there will be many who will find this volume more helpful and stimulating than even Fairbairn's massive *Philosophy of the Christian Religion*. Dr. Gordon points out clearly at the first that the best theology has been the product of preaching rather than of the cloister and the study. Old doctrines are certain to give way under the stress of the preacher's vocation. But this is not to discard theology; it is only to find the weak points in the old doctrines and to realize the possibilities of a clearer air and a broader view. The chapters that follow cannot be even summarized here. Their titles will suggest the value of the discussion and the richness of the field explored. They deal with such themes as "The Individual Ultimate: Personality," "The Social Ultimate: Humanity," "The Historical Ultimate: Optimism," "The Religious Ultimate: Jesus Christ," "The Universal Ultimate: The Moral Universe," "The Absolute Ultimate: God." Judged by this volume, Dr. Gordon is to take his place as perhaps the leading theological teacher of our day.

To-Day in Syria and Palestine. By William Eleroy Curtis. Fleming H. Revell Company, Chicago. Pp. 524. \$2.00 net.

Mr. Curtis is one of the best known of present-day newspaper correspondents. His long association with the *Chicago Record*, and at present with the *Record-Herald*, to



FROM "THE LONG NIGHT."
McClure, Phillips & Co.

which he has contributed letters from almost all lands, makes his name familiar to well-informed people throughout the United States, and especially in the Mississippi valley. The present volume is made up of a series of letters which Mr. Curtis contributed to the pages of the *Record-Herald* during the spring of 1901, when he visited Syria and Palestine, sending daily letters to the journal from those regions. The volume is not a guide book, but it is more than this. It contains a good deal of the accurate information which a Baedeker or Murrey would present, but it clothes such bones of fact with the flesh and blood of actual life, making the narrative a delight to all who follow it. You are taken along on the journey rather than merely presented with the bald facts which a traveler observes. The territory covered in this book of more than five hundred pages is that of the approach to Palestine through Asia Minor, a considerable description of the missionary work in the east, a portrait

of Damascus, the ruins of Baalbek, a visit to Tyre and Sidon, Palestine as seen from Carmel, Nazareth and the Sea of Gallilee, closing with a description of lower Palestine, including Jericho, Hebron, Bethlehem and the Dead Sea. The work is illustrated from photographs taken on the journey, which add vividness to the narrative.

Social Ethics: An Introduction to the Nature and Ethics of the State. By James Melville Coleman. The Baker & Taylor Company, New York.

Both terms in the title of this book are attractive to our age and the book is well printed and bound; but the method of the author is quite an anachronism. It is warped from the first by certain theological and psychological assumptions, which come out more and more clearly until the reader is not surprised to find the author contending "that the situation demands that the state should make an acknowledgment of the authority of Christ in the social life by removing the preamble to the constitution of the United States!" This is advocated as the means of gaining a "cosmical unity"! The author holds that the salvation of society depends upon recognizing the authority of Jesus Christ and thinks this will come about either by a revolution or by an amendment to the constitution. The whole argument proceeds upon the assumption that the ethical standards of Jesus need no interpretation, but only a direct application to present conditions. He says: "Jesus Christ laid down the general principles of law at Sinai" (p. 282). The first chapters contain certain modern conceptions of the relation of social institutions to each other and to the individual, but the fatal weakness of the treatment as a whole is disclosed in the chapters on "Authority" and "The Social Confession of Christ."

E. S. A.

Basic Truths of the Christian Faith. By Dr. Herbert Lockwood Willett. The Christian Century Company, Chicago, 1903. Pp. 127. Price, 75c.

As the author announces in the foreword, "the purpose of this essay is to consider briefly the most outstanding features of our holy religion with direct reference to the beginnings of the Christian life." His interpretation is from the view point of the person and words of Jesus, believing, as he does, that His authority is supreme and final on all questions of the religious life. He has given due recognition to the "two opposite yet inseparable factors of Christianity, its simplicity and mystery." The titles of the several chapters are significant of the scope of the work—The Primacy of Christ; The Father; The Scriptures; The Value of Human Life; the Redemptive Work of Christ; The Death of Christ; The Resurrection; Present Proofs of Christianity; Faith, Repentance; Baptism; The Program of Christ. The treatment is scholarly, but not academic. The author has given us a vital and inspiring presentation of the most fundamental things of our Christian faith. He has brought forth from God's own storehouse truths both new and old. The reading of this volume will be helpful to the pulpit and pew alike. It will lead us all nearer to the very heart and center of the Gospel as found in Christ Jesus. The book is illustrated by a number of works from some of the masters, Hoffman's "The Christ," Raphael's "The Transfiguration," Ruben's "The Descent from the Cross," and others. Each chapter is preceded by a quotation from some of the world's great thinkers which help to reinforce the authority of Jesus.

Lucretia Borgia. By Ferdinand Gregorovius. D. Appleton & Company. New York. 1903. Pp. 367. \$2.25 net.

One of the most interesting and yet mysterious characters of the middle ages is that with which this volume deals. As the author takes pains to assert, the figure of this daughter of one of the worst popes gains its historical interest rather from the setting and the mystery with which it is surrounded, than from well-known and authentic fact. But no one could hold the relation which Lucretia sustained to Roderigo Borgia and his equally profligate and far more cruel son, Caesar, without attracting the world's attention in an unusual degree. The character of Lucretia has long

been invested with the most sinister qualities. The author here undertakes no apology for her, but rather points out the probability that many of the stories told of her life were inventions of an age which loved to play with any scandal that might be invented, and in the bloody and corrupt atmosphere of the court of Pope Alexander VI. there was ample material for the most appalling suspicions to take form. The judgment of the author is that Lucretia was probably the plastic creature of her age and environment, rather than the deliberate and cold-blooded monster which she has been painted. But in justifying this thesis it becomes necessary, as the author finds, to explain the reason for that very general detestation of the Borgias which had an all too good foundation in the character and practices of the two infamous men who occupy the conspicuous place in the annals of that family.

Altar Stairs. By Charles J. Scofield. Beautiful blue cloth, side stamp in black and gold, gilt top, 320 pages, \$1.50. Christian Century Co.

We have already written appreciations of this book at different times. We let others speak now. The first re-



CHARLES J. SCOFIELD.



FREDERICK STERLING,
Hero of "Altar Stairs."

view that has reached us is in the "Religious Telescope." The writer says: "This is a volume that must be seen and read to be appreciated at its full value. How it could have been made more attractive in appearance is difficult to imagine. The superior mechanical work makes it an ornament to any table or shelf. But the contents are worthy of even greater commendation. The title indicates something of a religious character. It is a strong religious story, whose scenes are laid in the middle west, in which nobility of life and uprightness of conduct are given the recognition too often denied them by writers of fiction. Throughout the volume faith is pitted against unfaith, with final and complete victory on her side. As the story progresses, there are many intensely interesting situations, and combinations of circumstances that engage the entire mind of the reader. It is with satisfaction that one sees stronghold after stronghold of selfishness and disbelief fall before the attacks of Christian faith. The pages are not without their share of heart affection; but it is not of the silly or the sentimental kind. It is love controlled, instead of love controlling. It is a strong book, and worthy of unqualified endorsement."

The City of the King. By Mrs. Lew Wallace. Bobbs-Merrill Company: Indianapolis. 1903. Pp. 97. \$1.00.

The author of this book has had unusual opportunities for the study of oriental life, and has brought to the writing of this narrative a deep religious interest. It is made up of sketches of the life of Palestine such as form a background for the life of Jesus. The writing shows the mingling of considerable knowledge of eastern life, with a free use of

the imagination and a desire to impress the religious lessons which the different localities suggest. The City of the King is, of course, Jerusalem, and its condition in the time of Jesus is contrasted with the present. Two chapters are devoted to a journey to Bethlehem and a short stay in that city. A number of admirable half-tone illustrations enhance the value of the book. The articles of which it was composed originally appeared in the *New York Journal* and the *Ladies' Home Journal*.

Four Princes. By James A. B. Scherer, Ph. D. J. B. Lippincott Company: Philadelphia. 1903. Pp. 265.

To the reader who is not too much offended by lack of form or by fantastic arrangement, *Four Princes* will be found very interesting. Around the story of Four Princes of the Christian Church—Paul, Constantine, Bernard and Luther—the writer has arranged the story of the whole Christian church.

The book is not intended for technical students, but the general reader is not likely to begin the book without finishing it. There is much information that every intelligent reader wants about some of the great men and some of the characteristic periods of Christian history which is delightfully given in this volume. Though himself a member of the Evangelical Lutheran Church, the author has a true modern sympathy for Constantine and Bernard and the religious age which they represent, as well as for Paul and Luther. Indeed, a fundamental purpose is to lift us out of the narrowness of a knowledge of only a particular phase of Christianity with which we are connected locally and broaden our views of the church. "The idea which too many Christians have of Christianity is bounded by the near horizon of a single denomination, or even of a single isolated congregation. What wonder, then, that their views are narrow, bigotry taking the place of devotion!"

A great value of the book is the fact that it makes so real the men who molded the character of the church in its different periods.

The Courtship of Miles Standish. By Henry Wadsworth Longfellow, with fifty full page illustrations by Howard Chandler Christy. Large 8 vo. bound in Puritan gray cloth, in a box. Price, \$3.00, postpaid. The Bobbs-Merrill Company.

This superb edition of Longfellow's masterpiece is one of the most beautiful books published in recent years. Every page of the classic love poem is faced by a full page illustration. The pictures represent Mr. Christy's best and most mature work. Twelve of the pictures are printed in six colors. Miles Standish, the gallant captain, his loyal friend, John Alden, and the Puritan maid Priscilla assume in these pictures, through the magic of Mr. Christy's brush and pencil, a flesh and blood reality.

The type pages contain a series of decorations by Earl Stetson Crawford and Ralph Fletcher Seymour. In every way this is a notable book and one that will be in great demand at the holiday season.

The Teachings of Jesus Concerning Wealth. By Gerald D. Heuer. Pp. 208. Fleming H. Revell Company: Chicago. Price, \$1.00.

This work is a calm, dispassionate study of a theme in regard to which it is easy to express extreme opinions with a show of reason. The author gives a historical setting by showing the superiority of the social code of the Old Testament over others of the time and how it was misrepresented and corrupted by the religious leaders and the practice of the time of Jesus. He also pictures the economic conditions of that day and treats those parables using social reference as startling allusions to the contemporary state of affairs. This is held to show his interest in problems of his own time and the interpretation of his teaching on the question of wealth getting and holding is based on this belief that he was intensely interested in the current state of things. Yet he made himself the friend of poor and rich alike and never discussed economic theories. His solution was to regenerate moral character and the body of those

made regenerate would solve all these problems. He made no pronouncement on either the communism of the Essenes or the predominant individualism of private property holding of the time. The presumption is that he was indifferent to system. Any matter of system will care for itself in a regenerate humanity. The author's contention that Jesus deliberately chose poverty because of the inherent truthfulness of the claim that it is a young man's best heritage is weak, and the statement that he allowed the apostles to hold no property is hardly warranted. But his basing of the theory of property on stewardship is sound. God is owner and men hold the position of tenants and the prophetic denunciation of those who fail to render in kind as robbers is the cry of justice only. To live for money or to use the "money power" the author condemns as contrary to the teachings of Jesus (Matt. 5:38-42 and Luke 6:34-36). He interprets as arraignment of modern business methods and condemns severely the phrase that "business is business" as it is used. He calls Jesus a "progressive conservative," looking upon radicalism as revolutionary. This is a debatable use of terms, but it is easy to agree that the Master desired to use the methods of evolution rather than revolution. Yet how often has revolution been one of the methods of historical evolution. He warns us that Jesus condemned the Pharisees for literalizing scriptural principles and warns us that nowhere is it easier to commit the same folly than in regard to the teachings concerning wealth.

ALVA W. TAYLOR.

Mother, Childhood and Home. Dedicated by Peter Bilhorn to his mother. Published by Bilhorn Brothers, Chicago. Limp and flexible cover. Pp. 80. Price, 75 cents.

This new book contains a choice collection of sympathetic and beautiful songs of home and mother, as implied by its name, with arrangements for solos, duets and chorus. Some of the selections are, "Mother's Prayer Will Follow," by P. Bilhorn; "Tell Mother I'll Be There," by Chas. M. Fillmore; "Angels Bear the News to Mother," and many others, which make this handsomely bound collection desirable.

Modern Fables and Parables, or Moral Truth in a Nutshell. By Rev. W. S. Harris. Illustrated by Paul Krafft and others.

The world can always be interested and instructed through parables. It is a method some great men have adopted for the inculcation of truths hard to be apprehended, but two stand out on the horizon of history all by themselves—Aesop and Christ—each standing in a class by themselves. Mr. Harris, who is the author of odd books such as "Mr. World and Mr. Churchmember," "Life in a Thousand Worlds," "Sermons by the Devil," etc., has given us quite a fresh setting of some old stories, though most of the contents of this book are entirely new. While a few of them may be based on a wrong apprehension of men or things, they will do no harm, and the main portion of the book is so admirable that we cordially commend it. The illustrations add much to its value.

His Pa's Romance. By James Whitcomb Riley. Price, \$1.00 net; postage, 10 cents. The Bobbs-Merrill Co.

This volume contains forty-seven poems, none of which has before appeared in book form. The poems range from grave to gay and include some of the author's best and most mature work.

The initial poem, "His Pa's Romance," in dialect, and the longest poem in the book, is a most delightful account, told by a small boy, of the courtship of his father and mother.

The volume contains many new poems of childhood and a series of songs of Hoosierdom that will delight every reader who knows and loves good poetry.

The book is fully illustrated by Will Vawter, and contains as a frontispiece a new portrait of Mr. Riley drawn by John Cecil Clay.

Have a heart that never hardens, a temper that never tires and a touch that never hurts.—Charles Dickens.

RECENT FICTION

The Edge of Things, by Elia W. Peattie, 1903. Fleming H. Revell Company. Pp. 255. \$1.25.

In this charming tale of Western life Mrs. Peattie has managed to portray the grimness of frontier life without sacrificing its fascination for it. Her characters are strong, vivid, personal, and each one stands out as an individual, living and alert, yet also as a type. The women in the story are as in the real frontier life, few and far between, but true, brave-hearted and helpful. The plot is not startling, but natural and interesting, and the story has that best of all recommendations—it "comes out" right.

The Door in the Book, by Charles Barnard. Illustrated by Mary A. Lathbury. 197 pages. Price \$1.00. Published by Fleming H. Revell company.

This is a charming story of a girl who entered through the door into THE BOOK, and walked and talked with the children of Bible times, in the languages of the sacred writers, and found them real, living, loving, and suffering beings, like herself. The boy's Samuel, and Joseph are made to live again, and the son of the Shumanite woman, has a charm and beauty not recognized before. The book will be read with interest by grown people as well as children.

Gay. By Evelyn Whitaker, author of Miss Toosey's Mission and other books. Little, Brown and Company, Boston. Pp. 351.

Those who are familiar with the "Miss Toosey Books," need not to be assured that Gay is a delightfully interesting book. The dear little mother "Maisie" the pathetically protecting, and watchful little Gay, caring for his baby sister though scarce more than a baby himself, the dear patient old father watching for his little girl who never came, the old housekeeper of uncertain age but unwavering devotion, and last but not least the friend, "Chums," make up a delightful company, around which the author has woven in an artistic manner, a story that holds one's interest to the end.

The Long Night by Stanley J. Weyman, New York. McClure, Phillips and Company, 1903. Pp. 407. \$1.50.

Among the many books which Mr. Weyman has written this will easily take its place near the top of the list. The scene is laid in Geneva in the early days of the seventeenth century and the characters who play their parts in the stirring drama are representatives of the reformers who made that city the center of their activity. In contrast with these other types of far less religious character are presented. The plot is absorbing, the characters are clearly drawn, the love theme is skillfully constructed and the situations are true to the history of the time. The name of the book is taken from the fact that the climax of the story occurs on the longest night of the year.

The Forest Hearth. By Charles Major. New York. The Macmillan Company. Pp. \$1.50.

Mr. Major is one of the best known of present day novelists, as readers of "Dorothy Vernon" and "Knighthood" will concede. In this story he has departed quite from his former associations, and lays the scene in the wilderness of Southern Ohio, at a time when the nation was in the making. He says in the first chapter, "I warn you there will be no heroics in this history, no palaces, no grand people—nothing but human nature, the forests, and a few very simple country folk indeed." The fortunes of Dick and Rita, who are the conspicuous features of the narrative, occupy the reader's attention from the start, and all the troubles through which they pass in the course of their love story only enhance the charm of the telling and the appropriateness of the conclusion. Incidentally there is furnished an excellent picture of the life of the times, when the forest had to be mastered, and society was in a very different state from that which at present prevails.

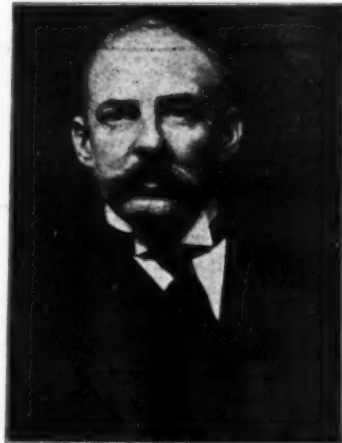
"The One Woman," by Thomas Dixon, Jr., Doubleday, Page & Company, New York; pages, 350; price, \$1.50.

Perhaps no book has been written recently which has received more diversified criticism than has this volume. By some it is looked upon as one of the greatest books of the year in fiction. Others equally competent to judge consider that it verges dangerously near to cheap sensationalism. Frank Gordon, the principal character, has been called to a church in New York city which is about to sell out and move up town. He was large and handsome, a man of "emotional thinking" and of great, impassioned utterance. In a short time the church was not able to hold the crowds which struggled to hear him. He was "the impulsive champion of the people." His dream was of a great temple which would become the rallying center of the new social order. He was a magnet for beautiful women. Kate Ransom, a charming blonde, wealthy and sympathetic, was attracted by him and became greatly interested in his work. His wife was a "petite brunette of distant Spanish ancestry," tender and loving as a mother, with a "soul capable of the highest heroism if once aroused," but at times ruled by a passionate temper and an intense jealousy. She did not sympathize with his socialistic ideas. Kate Ransom had not only an absorbing interest in Gordon's work, but in Gordon himself. He commences talking about "unfettered fellowship" with the rich young heiress as the comrade priestess in the temple of truth. The break comes. His marriage with Kate Ransom is announced. All goes well for

a time, until Mark Overman, a crusty old bachelor and a friend of his, meets her. She claims for herself the same privilege that he has enjoyed. He believes at first that she is but practicing a cruel joke. But no, she is putting his own theories into practical operation. The spirit of the "bulldog and mastiff" has been aroused and the two men engage in a death struggle, in which the preacher proves the stronger. He is arrested, tried and convicted. There is one who proves true—the wife of his youth, the mother of his children. The dross in her character has been largely consumed. She intercedes in his behalf with the governor of the state, who is an old lover, and her desire is granted. The story is told in an interesting manner. One will doubtless find much to criticize, but he must feel that the author has a serious purpose. It is perhaps safe to say that if a certain preacher of high ideals (?), who was much in the public eye a few years ago, had not trampled under foot one of the most sacred institutions of society—the home, this book would probably never have been written. The plot is bold and daring, but lacks artistic development such as we find in Gilbert Parker's *The Right of Way*. The book finds its justification in its defence of the sanctity of the marriage relation.

The Heart of Rome. By Francis Marion Crawford. New York, The Macmillan Company. Pp. \$1.50.

Mr. Crawford always writes of Rome with a certain sense of awareness and possession that few writers can command in dealing with a foreign theme. But in truth it is not foreign to him, for he was born in the Eternal City, and in his "Ave Roma" has spoken of



F. MARION CRAWFORD.

the delight with which he viewed as a boy the illumination of St. Peter's dome on the evenings of notable days. While the present story is not invested with the sustained interest, which marks the *Saracinesca* series, nor with the intense dramatic coloring which appears in "The Palace of the King", nor even with the charm of style which is notable in "Dr. Claudius," it is still sufficiently interesting to make it worth reading, and as a study of modern Rome, commercially and socially, it has high value. Mr. Crawford is a living proof of the fact that a mind may be so deeply veined that it is difficult to exhaust it. Certainly he writes no where with greater earnestness and effectiveness than in dealing with Rome. The humor in this volume is more noticeable than in his previous stories. Ever and again it bubbles to the surface in happy asides which put the reader and the writer into closer harmony of feeling. The dramatic effectiveness of the chapter in which the hero and heroine find themselves buried in the well beneath the Court Palace, with the water rising to complete its work of death is sufficient to satisfy the most urgent demand for the sensational.

MISCELLANEOUS

"Into All This World," by Amos R. Wells, United Society of Christian Endeavor, Boston and Chicago; price, 50 cents.

This is the first volume of "The Forward Mission Study Courses." And no one is better fitted to write such a volume than Mr. Wells of the Christian Endeavor World. He succeeds in his admirable way in putting just what we want to know about the great missionary fields and forces in the compass of 231 pages. It is simply packed with information and filled with inspiration. It contains numerous portraits and maps, and is altogether the most useful and usable book of its kind to be had at any cost.

"Stories of Great Artists" by Olive Brown Horn and Catherine Lewis Scoby, New York. The American Book Co., 1903. Pages 157, 40 cents.

This is one of the little books in the Electric School Reader series, and includes pleasing sketches of such artists as Raphael, Angelo, Rembrandt, Bonheur, etc. The text is adapted to the comprehension of children, and the book is illustrated with reproductions of several of the artists' master pieces.

HOME AND THE CHILDREN

The Invalid's Thanksgiving.

For the sweet peace Thou givest day by day,

For the calm faith with which I kneel and pray,

For Thy blest presence leading me alway,

I thank Thee, Lord!

For the void filled by Thee within my heart,

For the sweet peace Thy promises impart,

For the strong will to follow where Thou art,

I thank Thee, Lord!

Up the steep hill I climb at Thy command,

Through the lone vale I feel Thy guiding hand,

In the hot desert 'near Thy shade I stand,

I thank Thee, Lord!

Soon the deep water I shall cross to Thee;

Then, the long journey o'er, Thy face I'll see,

And the sweet voices join eternally

To thank Thee, Lord!

Emile's Thanksgiving.

One would have thought there was some real grievance so troubled were the faces of five or six little girls who stood around my desk. If George and Winnie Hemstead had not moved out of the neighborhood they would have done just fine, said Rose Neff, who had just finished "Patsy," by Kate Douglas Wiggin, and took especial delight in the tousled appearance of two little waifs who had spent one week in our school. But they were gone, moved off, no one knew where, so of course they could not be thought of.

The fact was we were planning for our Thanksgiving and it seemed so essential that there should be some hungry folk to be gladdened by the gifts of fruit and vegetables that the children expected to bring for that occasion. That would be a fitting ending to our day.

But it seemed there was no one in the entire district of our country school who did not have an abundance to eat and wear. These little girls did not think of that other hunger which is so very hard to bear, and indeed we older ones are sometimes long in seeing some little one's great need.

It was two months now since the beginning of school, when Emile Thomasin's grandmother had brought him and asked so earnestly that he be made to study his lessons. But the days had brought no change. He was the same dreamy irresponsible boy, looking out of the window, far over the hazy meadows where the shadows were lengthening, his eager ears catching every thrill of the happy care-free birds and finding unending interest in every tiny whirring insect. Believing this to be but an excuse to escape work we could not but be severe and so Emile's seat had come to be a small wooden chair set close up in

one corner with no outlook but the bare walls.

The days, however, were passing quickly and the girls were planning for Thanksgiving. It would be two weeks from the following Thursday and the day was Tuesday. Wednesday morning came with a strong south wind and before noon we were having a severe thunder storm. The room became so dark even the smaller children in the front desks could not see the blackboard.

At 4 o'clock the rain was still coming down in wind swept sheets, but all of the children had been sent home either with older brothers and sisters or parents had come with wagons or umbrellas. Only little Freda Dielman stood looking out tearfully.

Emile Thomassin was just swinging out of the gate when he made an excuse of having forgotten something, came back and asked if he might see Freda home. We consented, but decided to wait a little longer at the school house. At half past four the sun was shining brightly. Then we watched Freda's little gray cap bobbing up and down as she trotted hurriedly along; Emile following leisurely at some distance, for Freda had not been at all gracious. She did not want Emile's protection in the least, so quick do children understand when one's conduct is not approved.

Thursday Emile was unusually quiet and Freda, not being at school, we called him up to ask about her. He looked rather frightened and hung his head. Then one of the larger girls told me how the bank of Schaffer's pond had broken loose and flooded a narrow strip of land. How Emile had tried to keep Freda from crossing and had at last only succeeded in keeping her from drowning by clinging to a tree and holding her until some neighbors had heard him calling and came to help.

Friday Emile's hands were hot and dry and his cheeks red and burning. Then we learned that his grandmother had been away from home the evening of the storm and he had kept on his wet clothing until late that night.

He had to be taken home and the doctor sent for, and the next day when we saw him his labored breathing and incessant coughing told us very surely that he was taking pneumonia. It was not a very serious attack, however, and when Thanksgiving day came and we told the doctor of our plans he smiled approvingly and nodded consent if we promised to be very quiet.

How surprised and delighted Emile was as all the children fled into the large room adjoining his and each one stood in the doorway so that he could easily hear them speak. Dear little Amanda Miller, so quaint and demure in her white cap and gray gown, as the little Puritan maiden, Fred Buescher, with the yellow tissue paper tied close at his chin and waist, then padded out till he looked like a great yellow pumpkin with legs. It was great fun to be sure. Then we sang our songs very softly indeed and offered our praises with thankful hearts and called it Emile's Thanksgiving. During

his convalescence, his grandmother told us, nothing pleased him so well as to be helped with his lessons, and when he came back to school we found no need of urging. A new ambition had come to him and he was one with his schoolmates. As if his little soul had been brought into fellowship through his baptism of love and esteem and could never quite go back into loneliness.

Our Boys Should Learn

To laugh; to run; to swim, to carve; to be neat; to make a fire; to be punctual; to do an errand; to cut kindlings; to sing, if they can; to help their mothers; to hang up their hats; to respect their teachers; to hold their heads erect; to sew on their own buttons; to wipe their boots on the mat; to speak pleasantly to older persons; to put every garment in its proper place; to remove their hats upon entering a house; to attend strictly to their own business; to be as kind and helpful to their sisters as to other boys' sisters.—November Woman's Home Companion.

The Father of Mercies likes to see mercy in his children.

BAD HABITS.

Improper Food Often Leads to Tobacco and Drink.

Improper food creates abnormal tastes and there are many cases on the medical records where the liquor habit and tobacco habit have been caused by wrong food and have easily been cured by the use of the scientific food Grape-Nuts, which so thoroughly nourishes and rebuilds the nerves that they stop the cry for stimulants.

A business man says, "For thirty years I smoked on an average of ten or fifteen cigars a day and then my nervous system collapsed and I had about made up my mind that it was all up with me, for I had tried many times to break off from the tobacco, but it always failed."

"Last May I was so run down I only weighed 111 pounds and I realized that I must stop smoking and stuck to it for about ten days, but was so nervous and out of sorts my family told me I had better go back to smoking, as it was impossible to live with me. It was just about the time my wife brought a package of Grape-Nuts on the table one morning and as I could eat nothing else she induced me to try a little of that. So I took a teaspoonful of it and, strange to say, it tasted good and by the time I had it down I knew it had gone to the right spot, so I took some more, and it was the first food I had relished for weeks."

"So I kept up the use of Grape-Nuts and as my appetite came back added other foods and I am now back to my old weight of 133 pounds, never felt better in my life and, strange as it may seem, I have no further craving for the tobacco and I thoroughly believe that only the courage and ambition I got out of the food Grape-Nuts has given me the strength to quit smoking. If every one knew the power of this wonderful food you would not be able to build a factory big enough to supply it." Name given by Postum Company, Battle Creek, Mich.

There's a reason.

Look in each package for a copy of the famous little book, "The Road to Wellville."

The Christian Century

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PUBLISHED BY

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Nothing but clean business and reliable firms
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Articles for publication should not exceed one
thousand words and should be in our office one
week previous to date of paper in which they
are to appear. News letters should be con-
densed as much as possible. News items are
solicited and should be sent in promptly.

NEWS AND NOTES

The Christian Century Campaign.

We are receiving great encouragement
in our efforts to increase the circulation.
Many requests are coming in for sample
copies, which is proof positive of the
growing favor of the paper, and the gen-
erous activity of our friends. Not only
so, but we are enrolling new names with
a regularity and rapidity which is ex-
ceedingly gratifying. We beg leave to
suggest that our regular readers consti-
tute themselves a corps of solicitors, and
each one get a new one.

If you are at all pleased with the
paper, if you feel that it is its own ample
justification, that it fills a unique place
in the indispensable equipment of the
churches, then why not extend its influ-
ence, and help double its resources? Will
not every friend who reads these lines
go to work to get one new subscriber
within thirty days? This office will glad-
ly co-operate with you to the fullest ex-
tent. Let us have your sympathy, your
prayers, your help.

You will be rewarded in the increased
sprightliness and value of the paper; in
the consciousness of having done a kind-
ly service, and having done it well. We
are altogether in the hands of our
friends, and unless they federate in our
behalf, we are weak indeed.

A. R. Adams has received a call to
Fairfield, Iowa.

"Your Bible School Quarterly is of a
high order."—R. W. Wallace, Cameron,
Mo.

James Small is forming a party for
Europe, Egypt and Palestine, to sail in
the spring.

Leslie W. Morgan is doing an excellent
work in Southampton, England. Bro.

Morgan expects to hold a number of
meetings in addition to his regular pas-
toral work.

Wm. Oeschger of Vincennes, Ind., is
assisting L. H. Stine of Lawrenceville,
Ill., in a meeting.

"I appreciate the Christian Century
very much. You are improving it con-
stantly."—G. A. Miller, Covington, Ky.

J. A. Walters conducted the funeral
services of Rosa Kinder, Bishopville, O.,
and of Sarah Ann Frerbaugh, Trimble, O.

C. C. Rowleson writes: "I have just
finished reading 'Basic Truths.' The ef-
fect is that of hearing a great sermon.
I am anxious that its teachings may reach
many lives."

C. L. Coons of Edgar, Neb., has been
elected superintendent of schools of his
county. We trust that this does not
mean that Bro. Coons has given up the
work of the ministry.

Prof. H. S. Saxton, who is now sing-
ing for J. V. Coombs, can be secured
after Dec. 20, Troy, Ohio. Bro. Coombs
retires from the field for a few weeks
to do some literary work.

A Philadelphia judge has found a new
use for Sunday. He who flirts on Sun-
day, no matter how big his promise, may
legally, according to this would-be Solo-
man, back out of his troth.

L. L. Carpenter dedicated the \$5,000
church at Bachelor Creek, Ind., last Sun-
day. Eighteen hundred dollars was
raised in a short time. It was a day of
great rejoicing for this people.

Mr. and Mrs. Frederick F. Wyatt are
assisting Harold Baldwin in a meeting
at Kingston, Mo. Their next meeting
is at Horton, Kan. The work of these
evangelists is very highly commended.

The church at Valley Center, Kan.,
where B. F. Stallings ministers, organ-
ized an Endeavor Society in September.
Membership is now forty. They will
support a boy at Damoah, India, next
year.

Bernard P. Smith of Charlottesville, Va.,
has accepted the work at Columbia Ave-
nue, Rochester, N. Y. His address is
393 Brown street. Stephen J. Corey, the
former pastor, is held in very high es-
teem.

The National Anti-Saloon League is
looking to the passage of the Hepburn
bill, which is designed to give state law
full jurisdiction over liquor shipped into
the state, both before and after de-
livery.

D. F. Snider, who was compelled to
temporarily give up the work of the min-
istry on account of his wife's ill health,
has been recently called to the church at
Estherville, Ia. The church is to be con-
gratulated.

We rejoice to hear from Bro. Carey
Morgan that he is home again and gain-
ing every day in weight and strength.
He hopes soon to be better than ever,
for the operation appears to have been a
complete success.

New York Christian Scientists have
put one million dollars into the building
of one church. Those folk who deride
the scientists and contribute nothing to
the missionary collection in their own
brotherhood, are heeded by no one.

Missouri Bible College is to be con-
gratulated on having the assistance of
C. M. Sharpe. He is not only a man of
scholarly tastes, but is a successful evan-
gelist, as is well shown in his recent
meeting at Nevada, Mo., with G. D. Ed-
wards.

Emnor Strawn and Miss Mattie
Strawn of Ohio and Mrs. Caroline Green
and Mrs. Emnu Widly of Illinois have
just given our N. B. A. annuities. G.
L. Snively, 903 Aubert avenue, St. Louis,
will promptly answer any inquiries.

R. H. Miller of the Richmond Avenue
Church, Buffalo, N. Y., writes, "We shall
express our approval of the motto, 'A
Quarter of a Million Dollars for Foreign
Missions This Year,' by endeavoring to
become a Living Link Church in the
Foreign Society."

We have received the catalogue of
Fillmore Bros., Cincinnati, containing
lists of their Christmas exercises and
other music, also of musical instruments
suitable for band use. This catalogue
will be furnished by addressing Fillmore
Bros., 421 Elm street, Cincinnati, Ohio.

The Home Missionary Society reports
receipts from Boys' and Girls' Rally
Day much earlier in the year. It is a
notable fact that preparations for this
day throughout the country have been
more thorough and widespread than ever
before, and if the \$15,000 asked for by
the society is not received this year it
will be a matter of great surprise.

Those who desire to study up on the
plans for the observance of this day
would do well to correspond with the
corresponding secretary of the American
Christian Missionary Society, Benjamin
L. Smith, Y. M. C. A. building, Cin-
cinnati, Ohio.

AN OLD TIMER

Has Had Experiences.

A woman who has used Postum Food
Coffee since it came upon the market
eight years ago knows from experience
the necessity of using Postum in place of
coffee if one values health and a steady
brain.

She says: "At the time Postum was
first put on the market I was suffering
from nervous dyspepsia and my physi-
cian had repeatedly told me not to use
tea or coffee. Finally I decided to take
his advice and try Postum and got a
sample and had it carefully prepared,
finding it delicious to the taste. So I
continued to use it and very soon its
beneficial effects convinced me of its
value, for I got well of my nervousness
and dyspepsia.

"My husband had been drinking coffee
all his life until it had affected his
nerves terribly. I persuaded him to shift
to Postum and it was easy to get him to
make the change, for the Postum is so
delicious. It certainly worked wonders
for him.

"We soon learned that Postum does
not exhilarate or depress and does not
stimulate, but steadily and honestly
strengthens the nerves and the stomach.
To make a long story short our entire
family have now used Postum for eight
years with completely satisfying results,
as shown in our fine condition of health,
and we have noticed a rather unexpected
improvement in brain and nerve power."
Name given by Postum Company, Battle
Creek, Mich.

Increased brain and nerve power al-
ways follow the use of Postum in place
of coffee, sometimes in a very marked
manner.

Look in each package for a copy of the
famous little book, "The Road to Well-
ville."

Frank Thompson, Pine Bluff Ark., reports four additions.

"Good paper. Much liked in our home. Enclose find subscription money. Brandt." That message was not a telegram, but we find no fault with John L's laconic style.

The Marshal Street Church, Richmond, Va., expects to become a Living Link Church in the Foreign Society this year. This is a bold step for that church to make, and we congratulate it upon its good purpose. B. H. Melton is the successful minister.

W. E. M. Hackleman writes us that a paragraph in a recent issue may be misconstrued. Bro. Hackleman's time is taken for two years. He is not in the field at present for work himself, but interests himself in behalf of others without charge, as a labor of love. He does what he can to secure meetings for singers and singers for meetings.

One of the most popular days in the year is Boys' and Girls' Rally Day, which has come to be more widely observed the last few years than ever. It is a healthy sign that this day is growing a favorite. Last year nearly \$7,000 was received and that was the fourth year of its observance, and while yet but five years old it is expected that this year over \$15,000 will be raised.

Dr. Susie C. Rijnhart and party expect to locate at Ta-Chien-lu on the border of Tibet. They are making their way in that direction at this time. They have no doubt reached Nankin and will spend a little time there with our missionaries. Then they will journey on and on up the Yang-Tse river far above Hankow and Chung King. It is a long and perilous journey.

Pastor H. E. Van Horn has been greatly prospered in his work at Osceola, Ia. The mortgage of \$2,400 has been raised and will be cancelled December 1. There have been over 200 additions during his thirteen months' ministry. A jubilee meeting is being planned for December, to be held by J. V. Updike. Bro. Van Horn is to hold a meeting for the Lake City church during January.

"An educated Christian is worth more than a Kohinoor diamond." The statement we publish this week from G. L. Wharton concerning the need of a Bible College in India has the right ring about it. While we are making an effort to enlarge our educational institutions in this country, we must not forget to plant them in lands like India, where our brethren are in so much need of Christian training and Christian culture.

The church at Peoria, Ill., where G. B. Van Arnsdall ministers, is making excellent progress. The receipts for all purposes during the past year was \$5,050.17. For missions and benevolences, \$1,027.23, an increase of \$220.89. Total additions, sixty-one; net increase, twenty-nine. A very pleasant feature of the annual meeting was the presentation of a chrysanthemum to the pastor by J. P. Darst, which had tied to it an envelope containing \$100.

Do men who are members both of the church and of the business world show the more enterprise in their business? Dr. Charles Roads of Philadelphia says they do. "Some Sunday schools have admirable systems; others have not," he says. "Whoever heard of any church worker going forty-six times to one home in order to induce some person to

attend Sunday school? But men in the business world have been known to go that many times to one business house to secure an order. And such methods pay."

The Home Missionary Society reports that all supplies for Boys' and Girls' Rally Day have long since been exhausted; 85,000 copies of the exercise were sent out, besides some hundreds of thousands of boxes, envelopes and money barrels, and orders for these necessities are still coming in from belated schools. It is altogether probable that more than \$15,000 will be received from the Sunday-schools this year for evangelism in America.

The great growth of our Sunday-school work in the present year is taking direction in the marshalling of the children in the great enterprise of our co-operative work. The American Christian Society asked the Sunday-schools for \$15,000 this year. If this amount is reached, the growth of the work will be without precedent in the history of the brotherhood. It is more than likely that this amount will be easily reached; preparation has been widespread and thorough, and the interest aroused has been thoroughly enthusiastic.

The Christian Evangelist is undertaking a most needed and helpful work in attempting to enlist interest in the subject of home religion. No more important theme demands consideration on the part of the church. There are many people who find themselves in an embarrassing position in reference to family worship because they have never practiced it. These need suggestions in the way of a simple form of worship. Others are entirely indifferent to the matter and need to be reminded of their duty. Any agitation of the question is sure to be of value.

Advices of last week state that Father Scheil, who has been making excavations in the vicinity of Susa in ancient Persia, and who some months ago discovered the famous Hammurabi code, the comparison of which with the Mosaic law has recently occupied the attention of Semitic scholars, has unearthed a house whose contents are of remarkable interest, including bricks inscribed with cuneiform characters which indicate that the house was used as a school, with several grades strikingly like those of the modern schools. One of the interesting features in connection with this find is the fact that girls were admitted to this school as well as boys, which proves that co-education had an early place in the world's educational program.

Boys' and Girls' Rally Day.

Boys' and Girls' Rally Day.—A great gain in schools ordering supplies for Rally Day is reported. Every school should send at once to B. L. Smith, Y. M. C. A. building, Cincinnati, for supplies, and join in the effort to save America and Indiana by observing Rally Day. Five hundred and seventy-nine Indiana schools gave on June Children's Day \$5,268.37 for foreign missions. I am proud of it. Now everybody in Indiana will be prouder still if we do as much for home and state missions. Remember that half the money you send from Rally Day comes back to Indiana to help our weak churches and Sunday-schools here. Every up-to-date Sunday-school is pushing it.

T. J. Legg.

Fifty Years the Standard



BAKING POWDER

Improves the flavor and adds to the healthfulness of the food.

PRICE BAKING POWDER CO.
CHICAGO

EVANGELISTIC NOTES.

B. F. Stallings, Valley Center, Kan., reports five additions, two confessions.

H. C. Littleton, Shenandoah, Pa., reports one confession. Work is going well.

T. H. Blenus, Jacksonville, Fla., reports two additions. He is now holding a meeting in Georgia.

G. M. Wise, Rochester, Minn., reports two conversions and two by letter. Growth in every department.

Geo. A. Miller, Covington, Ky., is in the midst of his sixth meeting with this church. Eight additions to date.

J. G. M. Luttenberger reports three additions at Elvins, Mo. He will preach the Union Thanksgiving sermon.

Wilson and McVey, Warrensburg, Mo., report 105 in three weeks, 25 Sunday. Overflowing audiences and great interest.

B. S. Ferrall, who has recently entered upon the work at the Jefferson Street Church, Buffalo, N. Y., reports one addition.

R. E. Thomas, Kankakee, Ill., reports ten additions, eight by confession. The Sunday-school is in the beginning of a revival.

Evangelist F. L. Davis is assisting Pastor R. Burk Doan at Sandoval, Ill. Seven confessions to date, one from the Catholics.

James Small is assisting J. W. Street in a meeting at the First Church, Danville, Ill. Fifteen accessions, five by confession.

The meeting at Worden, Ill., closed with 50 additions, making a work force of 79 members. W. J. Slater is employed for all time.

H. L. Atkinson reports twelve accessions, six by confession. Held a two weeks' meeting at Thompson in October, resulting in seven confessions.

C. C. Atwood and wife closed a fine meeting at Morrowville, Kan., with Edward Clutter, who is highly esteemed and is doing a good work.

A FINE KIDNEY REMEDY

Mr A. S. Hitchcock, East Hampton, Conn., (The Clothier) says, if any sufferer from Kidney and Bladder Disease will write him he will direct them to the perfect home cure he used. He makes no charge whatever for the favor.

Better Sunday School Lessons

The Rise and Progress of the Bible Study Union System

One of the most encouraging signs of the times is the present widespread and urgent demand for better Sunday school lessons. This is in marked contrast with the situation in 1891, when the Bible Study Union lessons were first issued. Their success is a remarkable instance of the power of right principles to make their way against great opposition, and gradually to transform popular ideas.

These lessons originated in the pastoral work of their author, Rev. E. Blakeslee, then of the Congregational

The lessons have now made their way into almost all evangelical denominations in the English-speaking world. They have been translated into Japanese, Armenian, Turkish, Telugu, Bengali, Spanish, Chinese and various other languages for missionary use. A facsimile of one of these translations in the Armenian language is given below.

Other translations are now being made, one of which is at the request of the "All-India Missionary Conference" for a constituency of 300,000 day school pu-

Another important feature of these lessons is their connectedness. The demand for connected Bible study is one of the most prominent features of the present Sunday school situation. This is the fact back of all that is said about the so-called "hop, skip and jump" method (this phrase is here used without any invidious intent, but merely because of its wide adoption as a terse expression of the demand for connected Bible study). The demand is also back of the recent strenuous claims that the International

No. 1. TELUGU.

బంగారపు వచనమున్న కథయున్న.

"వచ్చాడు దివ్యమైన మేలుచేయుట వ్యాయము" మత్తయి 12: 12.

కొద్దికాలము క్రితం పాదుగు కుర్రవాడు ఒక మధ్యాహ్నము నడిసంది వెళ్లవచ్చువారి తాబాకామపువ్వును "అయ్యో, కొద్దు మీర బండిలోనున్న పాదుగు కుర్రవానిని కలుసుకొంటారా!

From the Bible Study Union Lessons on the Life of Christ, printed in Constantinople.

church in Spencer, Mass. Most of the young people in his church had been in the Sunday school from childhood, but had not received the instruction they desired. He felt it his duty to help them in this respect. They realized their need and heartily co-operated with his efforts. The work began in a mid-week Bible class. No lessons could be found that seemed suitable for it. Long and patient attention was given to the problem of making the study of this class most effective. The result was the preparation of lessons in accordance with the principles now embodied in the Bible Study Union system. The work was so successful that the demand soon arose for the application of similar methods to the Sunday school lessons. Papers on the International lessons were accordingly prepared for two months. This experiment, faithfully made, showed that the International lessons were selected with such wholly different ends in view as to render the use of these principles in connection with them impossible. This is a sufficient answer to the frequently repeated question why Mr. Blakeslee devised an independent series of lessons instead of applying his principles to the International lesson.

The question now arose whether this promising effort to improve Sunday school Bible study should cease, or should lead to an independent system of lessons. The latter course seemed plain duty. The first lessons on the new basis were put on the market in 1891. In the methods of study used, in the interest awakened in both teachers and scholars, in the great increase in home study, in the much greater knowledge of the Bible imparted, and in the spiritual results which come from close contact with divine truth, they were at once recognized as a great improvement on the lessons in common use. The circulation was at first very small, but increased rapidly. The work of preparing and issuing the lessons became so great that a year and a half later Mr. Blakeslee was compelled to resign his pastorate and give his whole time to it. During the following year the organization known as the Bible Study Union was formed, and gave its name to the system.

pils in India. The expense of this translation is borne by "The Christian Literature Society for India," of London, Eng. Some of the staunchest friends of this system are missionaries in foreign lands.

This widespread success is perhaps the most notable feature of the Sunday school lesson situation during the past dozen years. It has been made in the face of severe opposition in many quarters and has come about solely through the merits of the lessons themselves. Unless pastors, superintendents and teachers the world over had found these lessons more helpful than any others available, they would not have adopted and used them; much less would our missionaries have spent thousands of dollars in reproducing them. Their success we believe has been due to the correctness of the principles on which they are based, and to the practical way with which those principles have been applied.

One of the most important of these principles is the study of the Bible itself instead of books about the Bible. Personal study of the book or object concerning which knowledge is desired is a fundamental principle of modern education. Many are deceived into thinking that they can obtain a knowledge of the Bible without studying it. They work hours over lesson helps, in the vain attempt to learn something about the Bible, when the same time spent in well-directed personal study of the Scripture text would produce satisfactory results.

The Bible Study Union lessons, therefore, are so arranged that they cannot be used without the Bible. One of the first results of their introduction into schools often is the discovery that many scholars have no Bibles, and must be supplied. With the other lessons they could get along with the quarterly alone. With these they must have the Bible at hand for continual use. The revolution thus effected is a happy one. Whereas, under the old method whole classes, even teachers included, often had no Bibles in class, under this new method, nearly every scholar has one. The Bible is reinstated in the Sunday school as the basis of study, and school becomes a Bible-study school instead of a Quarterly-study school.

system does furnish connected study because its lessons are arranged more chronologically than formerly. But the kind of connectedness that is wanted is not simply a chronological sequence of disconnected topics, especially one that is interrupted by frequent transfers from the Old Testament to the New, or vice versa, in the midst of important subjects; but one in which the lessons taken together give a connected and complete view of any subject that is taken up. This necessitates the selection of lesson material for its relation to the progress of thought or narrative in the Bible, rather than with reference to its homiletic value. Such selections will, of course, include the homiletic passages with the others, and teachers will make the best possible use of them for practical purposes. The force of such passages will in fact be far greater when treated in their proper connections than when treated independently. But the main purpose of the connectedness here spoken of is to bring out clearly the development of thought in the book studied, or the biographical or historical progress of the Biblical narrative. It uses all the Scripture necessary to secure this end, and so not only imparts a systematic and satisfactory knowledge of the subject, but by bringing the mind into contact with large and complete portions of divine truth secures the best spiritual results.

The Bible Study Union lessons, in accordance with this principle, present an outline survey of Biblical biography, from Abraham, the father of the Chosen people, to St. John, the last of the Apostles. These lessons cover three years, one each in the Old Testament, the Gospels, and the Acts and Epistles. There is also another similar course of historical lessons, which present the movement of Biblical history from Genesis to Revelation. This also occupies three years, one on the Old Testament, one on the Gospels, and one on the rest of the New Testament. These two sets of lessons, though covering in general the same ground, are so different in purpose, one emphasizing the biographical material and the other the historical, that they are not repetitious, but mutually helpful. The study of these six courses takes one

No. 2. ARMENIAN.

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Քրիստոսի սյրակերպով թիւնը

Լ վերադարձն ի կաթանայով:
Մատ. ԺԷ., ԺԸ., Մար. Բ. 4-49, Լուկ. Բ. 28-30.

through the narrative portions of the Bible twice in six years, and results in a connected, comprehensive and well-arranged knowledge of Biblical biography and history, and brings one into stimulating contact with all the great truths of revelation. Multitudes of people who have been in the Sunday school as scholars or teachers all their lives have testified that they have learned more about the Bible from these courses than in all their previous study. There are no courses of study now open to Sunday schools that can compare with these in practical value.

Another principle of these lessons is the gradation of material. The necessity of such grading is an educational axiom. Its proper application to the Sunday school is one of the most urgent demands of the times. It is wholly wanting in the International uniform lesson of ten or twelve verses. The only gradation possible with such lessons is in methods of treatment, which does not meet the case. But the present demand is for a gradation of material, so that children will not be compelled to study things fit only for adults, nor adults to study over and over again things they have known from childhood. The urgent attempt to impart real instruction in the Bible through supplementary lessons is a confession that the International uniform lessons do not meet this need.

Gradation of material is, however, an essential feature of the Bible Study Union lessons. They provide short Bible stories suggesting great truths for children; groups of stories studied as Scripture narratives and for their practical lessons for boys and girls; connected biographical and historical courses with their teachings for young people, and doctrinal courses for adults. Each general department of the school, therefore, has suitable material for study; while the selections are such that all together study the same general subject. Still closer adaptation to the needs of different classes is made through the different grades of quarterlies within the departments. They thus combine the best features of both class-graded lessons and uniform lessons without their defects.

The continuous and increasing success of these lessons during the past thirteen years has been because they have satisfied the real needs of the Sunday school in a practical way. They are not so far removed in method from the present habits of the Sunday school but that they can be used successfully in any school, large or small, in city or in country, and yet they are far enough removed from the simple uniform lesson to impart new life and joy to schools using them. Educationally, practically, spiritually, they are a great improvement over the lessons in common use. Few schools hesitate about making the change from the old lessons to the new as soon as they come to appreciate the difference in the nature and results of the two kinds of study they offer.

• • •

We are informed that the new lessons for 1904, on the leading Patriarchs, Kings and Prophets of ancient Israel are in many respects a great improvement on any before issued. The publishers (95 South Street, Boston) will be pleased to send free specimen copies to pastors, superintendents and teachers on application.

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L. Bantam Irish M.D.

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H. C. Littleton, Shenandoah, Ia., reports three confessions.

The meeting at Fairbury, Neb., closed Sunday night, when there were several excellent additions to the church. There

was a very deep interest developed in the cause of primitive Christianity notwithstanding the fact that the meeting was not a success from the standpoint of large ingathering. Bro. Holmes, the pastor, will send a fuller report later.



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CHICAGO

The Douglas Park Church had one of the best days in its history last Sunday. Three confessions and three by statement. House crowded at night. —Frederick F. Grim of the Christian Century preached at the North Side Church last Sunday morning. Dr. E. S. Ames preached in the evening. The outlook for the work is hopeful. We are glad to report that Dr. Bruce Brown, the pastor, is convalescing and expects to preach next Sunday. —The Englewood Church is manifesting great activity. Mrs. Shaw, who is their missionary in China, is kindly remembered by her former Sunday-school class. They will give a sock social Friday, from which they expect to realize a goodly sum to send to her. After the morning sermon three made the good confession and three others were given the hand of fellowship who had recently obeyed the gospel in baptism. Study classes in literature have been organized to meet Monday nights to promote individual thinking and drill in parliamentary practice. Other culture classes expect soon to be organized. Bro. Kindred went to Indiana Harbor Sunday afternoon, where a church was organized among our people there. A mission point is also being thought about by the Sunday-school workers.

EVANGELISTIC NOTES.

Col. Ogburn has organized a church at Ocean Park, Cal., with thirty-seven members.

Lawrence Wright and L. R. Smith are in a good meeting at Murphysboro, Ill. Fifteen added the last five nights. Open date for February.

Greatest Meeting of the season is now in progress at Joplin, Mo. There have been 448 in thirty-six days. Continue another week, Harlow, Ridenour and Turner.

Richard W. Wallace, Cameron, Mo., has closed a meeting with fourteen accessions, six by confession. There have been twenty accessions since Bro. Wallace commenced work in September.

Additions Reported Last Week. — By baptisms, 1,287; by letters and statements, reduced, 466; from denominations, 77; total, 1,830. Dedications, 4. M. L. Buckley.

J. O. Shelburne is meeting with great success in his work at Baltimore, Md. The work has grown from eight to 200 in eighteen months. There have been twelve additions in the present meeting. S. R. Maxwell is to assist for ten days.

Pastor W. P. Dorsey and Singing Evangelist C. E. Millard are in a great meeting at Huntington, W. Va. Prof. Millard's solos are very touching and have made a deep impression upon all hearers. His permanent address is Effingham, Ill. —W. D. Keister.

J. A. Walters closed a meeting at Mountville, O., with four additions. He is now in a meeting at Modoc, O., with seventeen additions (twelve confessions). This is a coal mining section and many of the employees are foreigners; their "greatest enjoyment is in drinking and smoking."

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Entered into Life.

Mrs Mary Eleanor McKinnon, nee Chambers, wife of Angus McKinnon, former business manager of the Christian Century, died at Des Moines October 28. A surgical operation for appendicitis to which she submitted proved fatal. Mrs. McKinnon was the youngest of the three children born to her parents, John W. and Mrs. Mary A. Chambers. She was graduated with high rank in the class of '95 of Drake University, and was married June 27, 1895. She leaves a son, Wendell, six years old. She enjoyed every thing that was pure and noble; was discriminating in her tastes, which showed a lofty order of culture in literature, art and religion. She was a general favorite in university circles throughout her whole college course. Her religious life was calm, rich and deeply entrenched in the love of God. The last days of her illness were made luminous by her abiding faith. She rested in hope that whether she lived to reign as queen in her home or fell asleep she would never be separated from the Heavenly Father.

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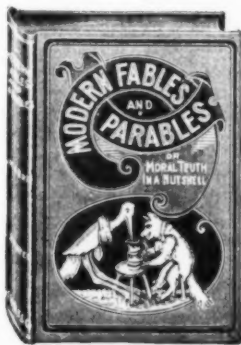
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CORRESPONDENCE

Iowa Notes.

Did you take the offering for the I. C. C.?—H. W. Cies has accepted the work at Red Oak and will begin at once.—M. L. Cottrell goes to Pickering, Mo.—D. L. Norris goes to Clarksville.—Francis Devol, pastor of the church at Waucoma for the last year, has done a good work. He has not only preached the Gospel acceptably, but has labored with his hands as a carpenter in order to keep the work going.—I can cite a physician, who is a member of the church, to a good location.—These are prosperous times at Stock Port. An excellent meeting of seven additions, \$15 for the I. C. C., and a new daughter at the parsonage.—A. T. Wright has moved his family to Mitchellville and began his pastorate there the 8th inst.—Your secretary will dedicate the new church at Trullinger's Grove Dec. 13th.—Evangelist Anthony's meeting at Sigourney closed with twenty-six additions. He will begin at Barney next Wednesday night.—There were twenty-four additions in Evangelist Stout's meeting the 11th inst. He will close Sunday night and go from there to Redfield.—

How Some of Our Readers Can Make Money.

Having read of the success of some of your readers selling Dish-washers, I have tried the work with wonderful success. I have not made less than \$9.00 any day for the last six months. The Mound City Dish-washer gives good satisfaction and every family wants one. A lady can wash and dry the dishes without removing her gloves and can do the work in two minutes. I got my sample machine from the Mound City Dish-washer Co. of St. Louis, Mo. I used it to take orders and sold 12 Dish-washers the first day. The Mound City Dish-washer Co. will start you. Write them for particulars. Ladies can do as well as men. JOHN F. M.



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Did you take the offering for the I. C. C.? If not, do so at some time during November.—B. S. Denny, Cor. Sec.

Indiana Notes.

All preachers, regardless of previous notices sent me, who have changed address within the past year or will change before Jan. 1 next, will kindly notify me, 1402 Pleasant street, Indianapolis, of new address, so as to be sure of clergy certificate for 1904. Do this at once, as list must be complete before Dec. 1.

The "November Day" is being generally observed throughout the state. Some churches have already completed and remitted generously, but most are still at work, with very encouraging results, running from \$170 down. Every representative preacher and church seems to be interested. Indiana will do more this year than ever before. The Indiana state work is a partnership of the churches and preachers that join for the spread of primitive Christianity in Indiana and for helping weak churches in the state. It is the only source to which these weak churches can look for help.—T. J. Legg, Cor. Sec.

Nebraska Secretary's Letter.

R. A. Schell held what was practically two weeks' meeting at Chester, with ten additions, three baptisms.—One added at Hastings on the 8th. Bro. Kirchstein's resignation has not yet been accepted.—Eleven added at McCook in J. R. Parker's meeting, two by baptism. He is now at Indianola, and will probably hold a meeting at Bartley, and Hendley following. The McCook work has been materially strengthened.

C. A. Young's meeting at Fairbury was well attended and is reported as having done the church great good. H. C. Holmes has wisely decided to remain there indefinitely. The church was too well satisfied to let him go.—R. A. Givens is assisting J. K. Hester in a meet-

ing at the Platte Valley Church. Two confessions reported. Bro. Givens is available for a meeting after this closes. Write him at Cozad.—J. K. Hester can be had for a meeting some where in the state in December or January. Address, Cozad.

The secretary spent the 6th at Filley, and helped to start matters so that it is hoped to have preaching there. On Lord's day I preached in the morning at Rising City and in the evening at Summit, both times presenting state missions. The pledges at the latter place were 400 per cent of the apportionment, and at Rising almost full apportionment was raised. R. M. Harris has closed his work at these two points. On Monday evening I participated by invitation in the ordination of Bro. H. B. Hollingsworth at Craig. Bro. H. has closed his work there and with his family will go this week to California. This move is

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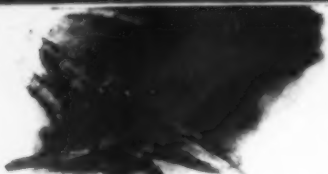
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deemed necessary on account of the health of Mrs. Hollingsworth. Four confessions marked the closing days of his ministry. We lose a good man, and a faithful pastor.—At Brownville J. W. Sapp is the preacher. He will begin a meeting there soon.—Valparaiso comes with over 33 per cent more than the apportionment. Reports are coming in slowly, indicating a good interest in the offering. It is hoped that there will be a very general observance of the month for this purpose. Kind words come along with the remittances, too, which are worth their weight in gold.—I will be at Omaha First Church on the 15th, and at Pawnee City on the 22nd, in the interests of state work.—In connection with the state offering I wish to mention the gift of one of our older brethren, who has not regular employment, in sending ONE-HALF of his receipts, less the actual expense of going and coming, for missionary purposes. This is an example of unselfish and generous giving for the Lord's work that puts to shame all of us, who are in the vigor of younger years and engaged on full pay. May we be worthy of these old saints who have blazed the way for us, and now still lead in the holy ministry of sacrifice!—The resignation of Bro. E. W. Cole of Falls City is announced. He will take the work at Hutchinson, Kan. If these things do not cease soon some one will have to come and sit up with this secretary! Bro. Cole is well beloved by the Falls City brethren, and they will part with him with deep regret. We are all losers by his going.—H. G. Hill left Omaha finally on Monday evening, 9th inst. This closes his ministry, mention of which has been made before. His address will be Indianapolis.—A word from the Pulpit Supply Committee may be in order. They are doing all they can to locate men.—W. A. Baldwin.

Thanksgiving Day on the Road.

A great deal depends on the kind of man who wishes to take part in the feasting, writes Josiah Flynt in Good House-keeping. A "panhandler" from the Bowery will have a harder time finding his Thanksgiving dinner than will a well-dressed "hobo" from the west. In general the "panhandler" has to remain content with the same simple fare on holidays that he is accustomed to the year through. The well-dressed and skilled beggar, on the other hand, expects and looks for delicacies on fete days. He may have to look a long while before he finds all that he thinks he is entitled to, but the genuine seeker perseveres until he believes that he has celebrated the day as a man of his parts should.

The favorite procedure for a great many roadsters is first to beg the money with which to buy the materials for a feast, and then to cook the meal themselves at some improvised camp, or "hang-out." This is the great delight of a number of western tramps. Some days

before the holiday is due, they begin to save up their spare pennies for the coming "gorge," or "scoff," as it is also called. Perhaps there is a party of them together, and they combine their forces and funds. Many of them can cook fairly well, and all lend some assistance in preparing the meal. One attends to carrying the water, another arranges the different purchases so that they can be handily reached, while others assist in making the fire and attending to the actual cooking. The men who are not chefs sit around the fire, smack their lips, and swap stories about the places they were in the year before. Perhaps some man will be reminded of having been in jail the year before. He tells about the poor "feed" that he received, and how he scolded against fate and the law for having shut him up on such an occasion. Another man will remember how he was in the far west where there was no meal at all. Still another will recall how he thought of reforming, and had practically made up his mind to go to work, when some housewife tempted him with a fine Thanksgiving "set-down," and his good resolutions went to pieces.

The Liquor Problem.

It has often been said and often reiterated that woman is the greatest sufferer through intemperance. Women do not suffer most because they drink more alcoholic poison than men, for they drink far less, but because so many husbands and sons, fathers and brothers, are slaves to that which drags them down and mars the highest and holiest interest of the home. It was because of all this that the "Woman's Temperance Crusade Fire" was kindled—the Woman's Christian Temperance Union was born. As is well known, Hillsboro, Ohio, was the "Cradle and Washington Court House the Crown of the Crusade," and at Chautauqua, this birthplace of so many ideas, action was taken that led to the permanent organization of the National Woman's Christian Temperance Union in Cleveland, Ohio, Nov. 18, 19, 20, 1874. It is well known, also, that to-day this society is organized in every state and territory of our nation and in fifty-eight other nations of the world. Time will not permit me to speak of the forty departments of work under the general divisions of organizations, preventative, education, evangelistic, social and legal. They are all founded upon the basic principles of purity, total abstinence and prohibition.—Mrs. Lillian Stevens' Chautauqua address.

Aunt Dinah always told me that everything that is in the Bible is true, and there is a sentence along in the last of the book—"Ye are epistles known and read of all men"—and do we want "faces that are sharp speech made manifest, faces like ill-used covers of crudely written books"? Better grin like the famous Cheshire cat than be known as "that unhappy-looking person." So if you have already contracted a deep crease between the eyes by much scowling, massage it with olive oil for ten minutes daily, don't scowl any more, and if you have nothing to be happy for, don't let your neighbors suspect it. Beauty is only skin deep, but so very few persons can afford an X-ray machine to see how straight your spinal column may be, so it is your duty to your fellow beings to be as beautiful in face and form as possible.—Pilgrim.

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Our Christian Mission in India is, in one sense, of age. It is twenty-one years the 7th of November, 1903, since our first missionaries landed in Bombay. In these years God has given us in the center of India ten mission stations and many out-stations within a circumference of 500 miles. Geo. W. Brown of Hurda voices the judgment of all our missionaries when he says: "We must now have a school in which to train native helpers. Untrained men cannot meet the subtle Brahmin and the wrangling Mohammedans who are to be found in every village in this country."

We cannot beg, borrow, buy or steal these native helpers from other missions. We cannot employ discharged, dissatisfied, wandering refugees from other missions. We must train them in our own mission, for our own mission, and by our own missionaries. There is absolutely no other way. It is Christ's only method. With such a Christ taught, Spirit-filled, indigenous ministry, we will have a permanent, self-supporting and self-propagating church ready to go everywhere preaching the word.

We can never send enough teachers and preachers to evangelize any great country like India. It would require 9,000 additional missionaries to give one to every 50,000 people in India. We can, however, send enough missionaries to call out and train an indigenous ministry who can preach the gospel to every person in all the land.

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